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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary Agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is REV JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✠) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

For the Independent.

LETTER FROM MASSACHUSETTS.

NORTH BROOKFIELD, March 12, 1851.

MESSRS. EDITORS:—It was my privilege yesterday to attend the semi-centennial celebration in honor of Rev. Mr. Stone of Brookfield, an occasion of deep interest. The meeting-house was crowded at half past 10 o'clock, A. M. After a well sung anthem, Rev. Washington A. Nichols, formerly colleague pastor, and the popular teacher of a Boy's School in the village, saluted the aged pastor in a feeling and appropriate speech. Then followed invocation by Rev. Mr. Hutchings, associate pastor; reading the Scriptures by Rev. Mr. Whiting, once associate pastor, now of Reading; prayer by Rev. Dr. Fisk of New Braintree, who has preached his semi-centennial sermon. Mr. Stone then gave a sermon near two hours in length, resting between the first and second part for the choir to sing.

The sermon was founded upon 2d Cor. 4: 7:—"The treasure committed to earthern vessels." Your space will not allow of my giving even an outline of this able and interesting discourse. After referring to St. Paul as the model "earthen vessel," he dwelt upon the early history of religious opinions in New England, reckoning himself with the large number who were in doubt in reference to the Trinity, and the fundamental principles of Calvinism, but now one of the number fully established. Next came the historical facts. He was settled as pastor in 1801, at the age of 30 years. At that time there was no other church than Congregational in Brookfield (now three towns), save a small Baptist society. Of about seventy persons in the church at the time of his installation, not one is now alive. For many years military gatherings made the great days, and alcoholic drinks the principal entertainment, and a free use the way to popular favor. In 1826, two young men without character, laid a plot for the removal of the pastor. Secret and bar-room meetings were held. They made no charges, but such was the feeling that the pastor relinquished his salary, and asked for a co-laborer. Next they were driven from their house of worship by the Unitarians. The orthodox strength was not more than one-fifth of the whole society, representing less than twenty-five thousand dollars. Still, trusting in God they found an "upper room" where they organized a society and projected a comfortable church which was built. A fact for the rich and faltering churches of our time.

The venerable pastor spoke of the early prejudices against religious influences in the schools, and stated that a certain town voted that the Bible and the "catechise" should not be admitted. The conclusion was an expression of gratitude to God for His goodness in sparing him just on the brink of Jordan, to witness *this day*, and to see the church though long amidst the flames like the burning-bush, yet unconsumed. Reference was also had to Rev. Dr. Snell of Brookfield and his wife, and Dr. Fisk of Braintree and his wife, who with himself and wife, had continued together in unbroken friendship for half a century.

The next thing in order was the collation, where at least one thousand persons gathered about well loaded tables. Then came the better entertainment in speeches and toasts—Rev. Mr. Nichols presiding. Hon. William B. Bannester of Newburyport was the first speaker. Toasts called up the following gentlemen, Rev. Mr. Hutchings, the junior pastor, Dr. Fisk, who noted the changes of a half-century, Dr. Snell, who mentioned several things which he would do if a young man and wishing to stay fifty years in a town. The first was to marry a young, good-looking, well educated, common-sensed girl, and the last was to have a regular physician and nothing to do with quacks or spiritual knockings, mesmerism, &c. Rev. Mr. Whiting made a most amusing speech. Rev. Mr. Taylor, of Rhode Island, who took his wife from the town, was called out. Rev. Mr. Clark of the Home Missionary Society followed. The old pulpit was there, and being toasted as "a little brown deserves a venerable form, to be toasted a little browner," called forth a song which was its history for a century. Rev. Mr. Gale of Ware spoke for the young men with great effect, and turning to the venerable pastor said, "You are a D.D. without sheep skin and ribbons."

Hon. Mr. Hyde of Ware, "son of a clergyman of blessed memory," made an address. Rev. Mr. Butler, Rev. Mr. Packard, Hon. Amasa Walker, Secretary of State, and Deacon Montague, each happy in their remarks, entertained us until a late hour.

The occasion was one long to be remembered, affording a rare representation of the ministers in this region of country, and furnishing the best evidence of the high standard of piety and general intelligence of the people.

Yours, J. B. G.

For the Independent.

EXEGESIS OF JOHN 19: 10, 11.

"Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

"Jesus answered, Thou couldst have no power [at all] against me, except it were given thee from above: therefore he who delivered me unto thee, hath the greater sin."

Then saith Pilate as a civil magistrate unto Christ as a subject under his authority; Speakest thou not unto me? knowest thou not that *I* as a Governor, clothed with lawful authority by Cæsar, have power to crucify thee, seeing thou as an accused criminal art sent bound to me, by Caiaphas the high priest of thy nation; and that I have power to release thee, and crucify another in thy stead, as I shall judge expedient?

Jesus answered: Thou couldest have *no power* (at all) as a civil ruler against me, even to call me before thee for an authoritative examination as an accused criminal, except this power were given thee from above, that is, from God, who alone can give authority and hath given authority to all, who on earth, have any authority as civil magistrates; *therefore* Caiaphas who was the chief mover and instigator in binding, and delivering me unto thee that I might be, by civil authority or by the power of civil government put to death, hath the *greater sin*.—This is probably, the greatest, the most aggravated abuse of the power of civil government, that ever has been exhibited in the history of this world; because of the *sinless*, and the wonderfully mingled human and divine character of Jesus Christ.

But men ought to take warning from this scene, against all abuses of power in civil government. God hath given rightful power to civil magistrates to take *property*, *liberty*, and even *life* from their fellow men, whenever forfeited by crime. *Therefore*, whosoever are concerned as legislators, accusers, or as judges, in taking away any of these blessings, when not forfeited by crime, are guilty of aggravated sin, from the fact that God hath given to civil rulers all the right they have to exercise any official authority over their fellow men. How watchful then should all magistrates be that their administration of civil government should *always be a* "*terror* to evil doers," and *never* "*a terror*" to them "who do well."

Our Lord Jesus "Christ suffered, leaving us an example that we should follow his steps. When he was reviled he reviled not again, when he suffered threatened not; but committed himself to Him who judgeth righteously,"—and who says by this example and by the words of an apostle, "Dearly beloved, avenge not yourselves; but rather give place to wrath; for it is written, Vengeance is *mine*, I will repay, saith the Lord." We are taught by this example of Christ and from this divine precept, when a subject in the civil community is put under bonds, or is oppressed in any other way, without having forfeited his privileges by crime, he should not attempt to execute retributive justice upon his oppressors, by attacking them by private violence; not because vengeance is not due in the sight of God; but because God sees it best for the interests of his kingdom, that he himself should execute vengeance upon such oppressors, in his own time and his own way; and because he hath promised that he will do it.

"Woe unto them" saith a prophet (Isaiah 10: 1, 2,) "who decree unrighteous decrees, and who write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people."

How cautious should all men be, who have anything to do either in constituting or in using any form of civil government, lest they abuse this infinitely important sacred institution of God, to take away, or knowingly to diminish the right which he hath given to men, for their personal and social usefulness and comfort in his service.

Who is willing to be found at the great day of final account in the scales of judgment, without repentance, with such men as Caiaphas and Pilate, and Herod, and Nero, Trajan and Pliny and all others who, in the station of magistrates have been a "terror to good works,"—works which God approves, of pity to the oppressed, and have encouraged the works that are evil, when the searcher of hearts shall decide in reference to every case, in the history of man on the earth, between magistrates and subjects, accusers and accused, which "hath the greater sin;"—and execute retributive justice upon every impenitent sinner, high and low, rich and poor, bond and free.

Let those civil communities who have written constitutions containing the principles which give the liberty of altering them for the better, be thankful to the Fountain of Wisdom, and all rightful authority, that with this blessing, they may make peaceably those changes in their laws and principles which will enable them "more and more to die unto sin and to live unto righteousness," and be found constantly watching to purge out all oppressive and licentious principles, till they come to that perfect pattern for the exercise of authority, and submission to authority, which he hath shown us in his Word; and "the kingdoms of this world shall become the kingdoms of our Lord and of his anointed, and there be nothing to hurt or to make afraid, in all his holy mountain."

SENEX.

For the Independent.

NEW ENGLAND THEOLOGY.

MESSRS. EDITORS:—We, *here*, of the hundred churches of the land of the Pilgrims, have supposed it was right to speak of the "New England Theology" distinctively, as an improved theology, in advance of the old divines, and that we were safe in following the advice of our old master, John Robinson, of the Leyden-Plymouth church, "not to stop where *they* were," and "to be ready to receive such further truth as might be brought out from the Holy Scriptures." We had supposed that our Edwardses, Hopkins, Emmons, Spring, to say nothing of others now living, had made some advances which deserved to be considered also as improvements, had caused some light to shine upon the Bible; and elicited some new truths to the praise of the New England churches. But it would seem that this is altogether a mistake—a misnomer. A certain eminent ex-Professor of Theology among us, an advanced septuagenarian, comes out in a series of articles in one of our religious prints, and contends that we have made no advances whatever, and that New England theology is the same as that of the Puritans of the fifteenth and sixteenth centuries; and that, although our great writers have advocated some new doctrines, they have not been so generally embraced as to deserve to be called New England Divinity. He speaks *ex cathedra*, and takes great liberties with some of our most venerated fathers.

Being myself a septuagenarian, though but a layman, yet for above fifty years conversant with these churches of the Pilgrims, their faith and religious affairs, I beg leave, in the face of so distinguished a writer, to say a few words on this subject.

The works of President Edwards were in the hands of the clergy and laity of these churches from my earliest acquaintance with them, and I was well acquainted with intelligent Christians who attended his preaching. His name was a kind of oracle, and no doubt deservedly. I attended the preaching of Dr. Hopkins when he was an octogenarian, and well know the estimation in which his writings were held, and it was secondary to none. The followers of Edwards were the followers of Hopkins, and I think I may say the same of Dr. Emmons and Dr. Spring, with some qualifications not affecting the great and leading doctrines which they advocated. These churches *think* they know what these old doctrines were upon which improvements have been made. The *ten* particulars set down by President Edwards the younger, which have been made by the President and his followers, are all held as *real* improvements. The younger Edwards was his son, and only second to his father *as* his son, and Dr. Hopkins was his pupil, and both claimed to be his followers. Were *they* under a mistake in this matter? Was their controversy with the old school mere sciomachy? When they contended that the sin of Adam was not imputed to his posterity, did they not know what the ancient doctrine was? Yet this writer says they did not know. *Credat Judæus.*

Here is a reminiscence. Not long ago this doctrine of imputation was discussed by a layman in the *Recorder*, and it was shown that it was denied by the New England divines, Edwards, Emmons, and Stuart. The *Presbyterian of the West* came out with great vehemence against the article, and denied that President Edwards was orthodox, and warned the churches against his writings and those of the Professor, and New England divinity in general. Let President Dwight speak on this subject: "More than forty years ago, after traveling over New England, he found that those ministers who preached the doctrines of grace *earnestly*, were called Hopkinsians.

One more: I read the trial of Mr. Barnes for heresy. Dr. Skinner, in giving his opinion in the case, said: "If you condemn Mr. Barnes, you condemn me," and that he and *Professor Woods* were "moderate Hopkinsians." I speak from recollection. Perhaps they have since become wiser.

This writer goes further, and *seems* to contend that not only have no improvements been made, but that none *can* be made; and it is said in this same print, "It is as absurd to talk of improvements in theology as of improvements in sunshine." And yet some improvements have been made in optics.

The assertions (not argument) are: That the Puritans gave a high place to Robinson in their love and esteem, and he might well exhort his church to search the Scriptures; but he did not intend to say that more light would come out of them as to the doctrines they had embraced, but had reference to *other* truths which might come to light. He does not admit of any other improvements in theology than this, if I rightly understand him in his article No. VI, and of this I would inquire, is it Protestantism?—is it Congregationalism?—are we indeed "nailed to a creed?" Is it to be propounded as our great business to read commentaries, Beza, Luther, and the rest, and dig deep into the philology of past ages, and see if we cannot reconcile the views of the ancients with our own? I have not yet heard it said that we must not make use of this science in the interpretation of the Scriptures, although this same print declares that it is a dangerous business, and might break up old landmarks. But our Lord himself directs us to *search them*, and certainly if we search them aright, we shall use proper diligence to understand them. It seems we are on dangerous ground, and if by reading our Bibles and interpreting them for ourselves we rub against an old doctrine, we are gone.

But when did this age of perfectibility pass away, or rather when did it arrive? Not certainly before Luther discovered a copy of the Bible, unless, with the High-Church people, we found our doctrines on the traditions of the church. Was it in the age of Luther? But he believed an unconverted man had no free will, and also in the real presence. Calvin? But Robinson said "he saw not all things." John Knox? The faith of that age was that we were all partakers with Adam in eating the forbidden fruit—"if not personally, yet substantially." John Cotton? But he was a Hutchinsonian, and often changed his opinions. Much has been said of the Westminster Assembly. There were not ten Congregationalists in that body, and the Presbyterians in it recommended the bloodiest laws against dissentients that we have any account of. Then our own synods. These assemblies were remnants of popery, and if continued we might at this day have all our faith founded on the doings of councils, as have the Catholics.

I venerate age and good deeds and good intentions. But "*Timeo Danaos et dona ferentes.*" These articles appear to be brought to the aid of the print I have mentioned, in its attempt to carry back New England theology to the dark ages, and to inculcate an implicit faith under the pains and penalties of heresy. But "*non sub hoc calo*," not under a *Pilgrim sky* can this be done. The faith of the Pilgrims and *our* faith is a *Bible* faith. John Robinson was no believer in the authority of councils to dictate in this matter.

But "the Unitarians are fond of this very advice of the Pilgrim pastor." And why should they not be? Are they incapable of adopting any good sentiment or practice? Dr. Channing held and contended for *three* of the *five* great points of Dr. Hopkins. He heartily approved of his treatise on the nature of holiness, the greatest of all his works, and I may well venture to say that all the New England churches embrace the same views.

I intended to notice some *liberties* which this writer has taken with Dr. Hopkins and Dr. Emmons. Their works are open to fair criticism, but not to denunciation. He gives *his* opinion of *them*, and, if alive, *they* might give their opinion of *him*.

NOTE.—In justice to this writer, I give an extract from Article VI:

"There are few theological works which set forth and clearly illustrate so large a portion of divine truth as the works of Emmons."

A DESCENDANT OF THE PILGRIMS.

Foreign Correspondence.

"OLIVE LEAVES" FOR THE CONTINENT OF EUROPE.

HAMBURGH, Nov. 12, 1850.

To the Editors of The Independent:

GENTLEMEN:—I am aware that you are so favorably disposed toward the cause of peace and human brotherhood, that you will permit me to tell your readers of a little enterprise which I am trying to set on foot on the Continent of Europe, for the purpose of enlightening the popular mind in regard to the spirit and principles upon which that cause is based. It is a little plan of operation similar to one which I tried and prosecuted with some success in America, a few years ago. Every month, I bring out, in French and German, a four-paged tract, surmounted by a dove, with its emblem of hope and peace in its mouth, and called "*An Olive Leaf for the People.*" But, instead of containing only one continuous article, as in the case of ordinary tracts, it contains from ten to twenty, from five to fifty lines in length, demonstrating and illustrating the folly, cruelty, cost, and wickedness of war; in short, moral arguments, facts, statistics, anecdotes, sentiments, &c. The first "mission" of these little monthly messengers of peace and good will, is to the Continental press. A copy is sent to almost every journal on the Continent, with a printed note at the head, asking the editor to read it, at least, and to transfer to his columns some of the paragraphs it contains, as it presents him quite a variety, embracing careful and well authenticated statistics, short anecdotes, and sentiments of distinguished statesmen of different countries; so that, if at all disposed to insert anything upon the subject, he may find it served up to him in pieces to suit his taste. We have every reason to believe that they are doing a good work in this department. Not only have journals of large circulation and influence copied these articles, but have produced long and able leaders on the facts and sentiments which they contained. This, then, is their first design or mission; but there is another more important still, perhaps. This is, their gratuitous distribution from house to house in the great capitals of the Continent; especially among the laboring classes, for whom they are particularly designed. Some months ago, we commenced this operation in the very *faubourg de Saint Antoine*, in Paris, with a success beyond our liveliest expectations. We have a zealous, active young Frenchman in that metropolis,—*Ernest Lacon*—who supervises the distribution. In a recent letter he says:

"Let me offer a few details of our operations during the last three months. Forty thousand copies of the Olive Leaf, No. 6, were printed and distributed. From 6,000 to 10,000 of the former numbers had been distributed and had produced the happiest effects. When the workmen who were accustomed to receive them, saw our distributor, they earnestly inquired for the following numbers. I was fortunate in being introduced to a discreet, active Christian man, who is also a Protestant. He undertook to distribute the greater part of the 40,000 Olive Leaves, No. 6, in the *faubourgs* and populous streets. I have had abundant proofs of the conscientious manner in which he performed his mission, from various letters received from workmen, who sympathizing with our ideas, wished to thank the friends of peace for thus addressing them."

We are now having these "Leaves" translated into German, with the view of carrying out the same plan of operation in the capitals of the different German states. The cost for printing and distributing from house to house in this way, is about $3 per 1,000. We believe that this educational system may be extended to embrace all the populations of the Continent, if the necessary funds can be raised. And we look for these from the voluntary contributions of the friends of peace in England and America. In both of these countries, ladies are forming working circles, called "*Olive Leaf Societies*," each of which undertakes to raise from their needlework or by subscription, a small amount for the support of this enterprise. These societies are corresponding with each other, across the ocean, for the purpose of stimulating each other's zeal and activity, and for intertwining the two countries in ties of sisterhood.

I have thus briefly described a little operation which I hope may interest many of your readers. And I would fain hope also, that some of them may be disposed to lend a hand and help it forward. I would not ask or wish to divert a farthing from other objects of benevolence and Christian effort, but rather to occasion to the liberal heart the additional pleasure of bestowing upon this little enterprise a free-will offering of sympathy. We would ask but little, but that little from every one of your readers who approves of this undertaking. Especially from the young would we wish a little token of their good will. The young give hopefully, and hope and faith are very necessary for a work of this kind. The smallest gift will tell with a distinct effect upon this cause. For instance,—*three dollars* will pay for sending our distributor with an "Olive Leaf" to 80 families, every month for a year; *one dollar* will supply 26 families for a year; 25 cents, six families; and *one half-dime* will send our distributor twelve times a year with an *Olive Leaf*, and perhaps, with a nice, kind word of his own, to a French or German family circle of half a dozen persons. There now!—I would ask every little boy or girl who has a bright half-dime laid by for some undetermined object, or can earn one by a little effort or economy, whether it can be laid out to a better advantage, than by giving it to our "Olive Leaf" distributor for making twelve such rounds a year to a family circle in Paris or Berlin? Such gifts we shall be grateful and glad to receive, for we know that a dime may be given with a wish big enough to give a dollar; and we want sentiments as well as cents, more especially from children. In England, there are Young Ladies' Schools which have formed themselves into "Olive Leaf" Societies, with their teachers as officers; and in one case, during the half-hour of recess or recreation, while part of the girls are at play, the rest remain in the schoolroom, and ply their needles with their teachers, for the purpose of scattering these little leaves of peace and good will among the millions of half benighted people on the Continent. Is not that nice? for these young school-girl bands to send the dove out upon the dark deluge of angry discord now raging upon the Continent, to drop upon it gentle thoughts of peace and good will to men! Now, what English children can do, American children can do, in any matter of loving labor and self-denial for the good of humanity.

Who says "*no*" to that? What boy or girl in America says "*no*" to that? No one. Then if any of them, or their elder brothers or sisters, or parents, or any one else, are disposed to send a little gift of their good will to this enterprise, be it a dime or a dollar, or less or more, let me invite them to send it by mail to ANTHONY CHASE, *Treasurer of the American League of Universal Brotherhood, Worcester, Mass.*

ELIHU BURRITT.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, Feb. 27, 1850.

CONTINENT OF EUROPE.

Communications from the Continent are numerous and interesting.

The Prussian government, while bending before Austria, finds vigor to strike at the press, and in doing so adds perjury to tyranny. An infamous press law, in violation of the Constitution, is now passing.

In Bavaria, the priests are demanding the sole control of education, and probably will obtain it. An Irish Catholic in Paris, writing lately to a Roman Catholic paper on the subject of education, assumed this to be the absolute right of the clergy. The Church, he said, must *make* the people to be religious. An eloquent letter from a German resident at Cologne describes the state of feeling in Germany,—the elements in operation *before* the revolutions were precipitated,—the views of the German Reformers in distinction from what may be called the French party. The former desired to resist both the revolution and the reaction; and hence the present situation. He considers that Germany has now entered upon a revolutionary phase; that Germans are on the high road to revolution; and that princes and people know this. "Germany will have its revolution, since reform has been refused, and not until that revolution has taken place will its destiny be accomplished."

In France, the President would seem to have the better of the factions. But nowhere in broad France is a French people to be seen. Material interests are being looked to somewhat, and tariff reforms are impending. Some remarks were made last week by the minister Gen. La Hitte, which will be powerfully felt by every American having a soul or a spark of pure patriotism. Even the dough faces of which we hear, must blush, if not celestial rosy red:

"A present subject of negotiation between the governments of England and the United States, has been taken up in the Assembly. In reply to an interrogatory from M. Schœlcher, representative of Gaudaloupe, as to the enrollment of men of color, General La Hitte replied: 'The position of the French Republic has been changed by the abolition of slavery, and permitted us to speak with greater right. We have taken, in regard to the United States, all possible steps in order to surmount laws which M. Schœlcher has styled, with reason, *barbarous. Neither France nor England have been able to persuade the government of the United States to enter into the ways of civilization and humanity, which we will persevere to march in, and to endeavor to make the United States enter.*" This speech was accepted by the Assembly as a pledge to pursue, in union with England, a vigorous policy in order to persuade the United States to abolish scandalous and offensive pretension."

At Rome, unexpected and not-to-be-guarded-against demonstrations on the anniversary of the Republic, the 9th instant, have formed the chief topics. On the most public places the light of brilliant, tri-colored fireworks burst forth precisely at one hour after dark. Archbishop Hughes is also astonishing the natives considerably. He has been preaching on the supremacy of the Pope, from the gospel according to Hildebrand, and ascribing "immortal honor" to the destroyers of the Republic!

A gentleman recently converted to Popery, and who receives absolutely all that his new teachers tell him, a few days since intimated to the nearest relative of the present writer, that America was a Catholic country, from the numbers of Catholics in it; and that it would be avowedly such, and come, under the authority of the Pope! Such are the dreams of universal dominion which now fill the minds of Roman Catholics. Such ideas appear to pervade the whole body, and are no doubt encouraged and diffused even by those who have not the enormous faith in all being made for the One at Rome. At a consistory on the 17th, the Pope bitterly complained of the oppressions under which the consciences of Catholics were in Switzerland. Yet they are glorying in a second Catholic church in Geneva.

AGRICOLA.

FROM OUR AMERICAN CORRESPONDENT.

NAPLES, January, 1851.

To the Editors of the Independent:—

GENTLEMEN:—Owing to some oversight of my commissionaire or some superlative strictness of the officer at the city gate, I had the extreme satisfaction of being turned back from the diligence, my baggage an I my companions, to get my passport signed again and countersigned, before I could be permitted to leave Rome. Complaint, entreaties, and even any number of francs would not prevail to the contrary, and so back I went, and on went the diligence towards Naples. By driving to and fro I at length got matters to suit all concerned, secured two good horses to help me on my way, and now passed the barrier safely in pursuit of my company, who by this time had more than two hours the start of me. But I overtook them within twenty miles of Rome, and right glad was I that it had proved no worse. Whether as an aggravation or a relief, I now find that the passport was really correct, the vise not having been placed in the usual form. Though not precisely in the mood for studying antiquities, yet a pleasant sun and an open barouche invited a continued survey on the right hand and on the left. The famous Appian way ran along on one side, till I eventually entered upon it, and on the other, the Claudian Aqueduct threw its grand old arches for many a mile across the Campagna. I passed over the spot of the fatal strife between Milo and Clodius which occasioned the oration "pro Milone" that I had studied as a lesson in the Academy far away on the other side of the Atlantic. Frascati, Albano and other towns, rose on the hills before me, Albano most beautiful for situation and for its groves of the soft, silvery olive. I took from here still another and another gaze over the plain behind me, where great men have played their part since the days of Æneas, where still lay the city of St. Peters, whose dome stood aloft as a banner, and where still lingers the 'city of the soul,' as indeed she also is the 'Niobe of nations.' In the night the diligence crossed the Pontine Marshes, by a road as straight as the flight of an arrow, and lined on each side by double rows of trees like the feathery edges of the arrow's shaft. Gaeta, known in recent annals as the place of the Pope's escape, appeared to us through the cloudy moonlight. It is said to have been founded by Æneas. Near here are ruins, a portion of which is supposed to be those of a villa belonging to Cicero, and a tower we passed is spoken of as the tomb raised to him by his freedmen on the spot where he was killed. Then came the ancient Capua, as had a hundred other noted places, much lost to us in the dull night and by continuous traveling, as they are to all in the dim past and by the flight of time. And now too when other things press, shall I now say aught of olive groves, sea shore, fertile plain, rugged hills, and living human beings by the wayside, or of last towns and frontiers, with passport men and custom house men who like francs far better than the trouble of opening trunks, and would let you smuggle through the captive Pope himself if they thought that their connivance would not be detected.

Naples has less to annoy and even more to interest, than its reputation foreshadowed. The beggars might really beg harder, or I have become used to them, and that other city I had left,—sorry am I to utter it of Rome—was really more dirty and filthy; and what this last means the actual traveler in Italy only can appreciate. The city is dry and the air balmy. Its bay is known to be unequaled for beauty, and the city spreads itself wide upon the elevations at the head of the bay in a manner that fully corresponds. The views from the water, from certain hights of observation, are wondrously fine. It is crowded by a noisy population. The houses and shops seem to overflow into the street, so that numbers trade, work and live there. There are few sidewalks, and the throngs of people scarcely leave room for the carriages to pass, of which nevertheless there are a multitude. You cannot walk in peace for the solicitations you have to ride in a fiacre. The city is very gay, and I fear not a little corrupt, though I fear again, that it is not much worse in this respect than many a city abroad here. The king's birthday came on Sunday, and the roar of cannon, crowds of callers upon his Majesty in bright dresses and splendid equipages, bands of music, illuminations, an extra display at the theater, helped to mark its return. Popular enthusiasm was kept in check by revolutionary remembrances of a fresh kind, and by the constant imprisonment of an estimable and higher class of citizens. Neither the people at large nor the prisoners themselves in some instances, can conjecture why they are dragged away from their families and their pursuits.

On the same Sunday a number of Americans were invited to attend divine service on board of one of the U. S. vessels, the 'Mississippi.' Their boats were sent for us, and their attentions were altogether courteous. We could not but take a reasonable pride in the appearance of the ship, her men and her officers. The officers of our navy have the good reputation abroad of doing honor to our nation wherever they go, and surely I met with men who are capable of doing this. A traveler in a strange land takes not a little satisfaction in the rising power of the American name, now increasingly felt and generously acknowledged by all foreigners whom I have met; but how much greater shall be the glory if justice, magnanimity and religion shall ever sway that power! When political corruption is so common in the world, and personal immorality so cheap and mean a thing, how noble will be the distinction if the navy of the United States, both through her well educated officers, and the wise discipline of her men, can bless the shores it shall reach by a correct example. But I was going on to say that Rev. Dr. Bacon officiated on the deck of the Mississippi. A small band sounded a strain to commence, sacred in the volume of its breath no less than in keeping with the habit of a vessel of war and the fresh breeze of the open harbor. The invocation, reading of the scriptures, hymn, and the prayer seemed but to gain a fresh power for good from the especiality of the place and circumstances; and well did we know that if these were sincere as so understood and measured in the retirement of the consecrated church at home, they would not rise a less acceptable offering from the waters of God's own sea. The discourse was most attentively heard and seemingly much felt. The influence of "Hope" in respect to the pardon, penitence and progress of the sinner, was the subject of the discourse. The warning was faithfully and solemnly uttered that, as a man may be 'saved by hope,' so may he be beguiled and lost by a hope that is unwarranted and that puts off the work of turning to God.

The *Museo Borbonico* is unrivaled in its collection of antiquities, and particularly as a deposit of those which have been disinterred from Herculaneum and Pompeii. Seen after a visit to these buried cities, it is not the less instructive and gratifying. There are the statues of the Balbus family, the Atlas statue which Canova is said to have gone to see first whenever he visited the Museum, the Toro Farnese, or a group of the fable of Dirce, which has points of rivalship with the Laocoon of the Vatican, and many others of great merit. There are black rolls of *papyri*, many of which are well preserved and have been deciphered, but more of them are mutilated and worthless. The household goods are most curious,—urns, cups, knives, dice, rouge, spindles, needles, jewels, pastry, fruits, honey, and all common things, burnt and marked by the calamity that overwhelmed the city, but otherwise seen today just as they were in those human homes 1800 years ago! The collection of glass comprises more than 1200 articles, and that of vases 2500. The cameos bear surprisingly the test of a magnifying glass, and make you feel that their makers must have had eyes like eagles. There is a cup of sardonyx with a diameter of a foot and a group of seven figures. The Museum contains also paintings in many rooms, a library, various models, bronzes, mosaics.

This Neapolitan community is not less devoted to their religion than other Roman Catholic communities. What that devotion is, both bad and good, is all well known and ever a topic of remark. I would that they had a far better religion, even the simple, pure religion of Christ, but I can be glad that it is not even worse. They have woefully substituted the commandments of men, but they retain some portion of the doctrines of Christ. They are happy in preserving so much of the doctrine of the Cross, which, whether overloaded by crude notions, or shorn of its proper bulk, must ever be the central point of every faith that saves the soul. For many a month certain snatches of Bonaventura's hymn have been wont to recur to me, as I have entered churches, or seen so many emblems of the cross. There is a stanza which I could repeat and which I will venture now to introduce, and if one of the editors should furnish a translation it would be acceptable to a still greater number of readers.

"Quum quiescas aut laboras,
Quando rides, quando ploras,
Doles sive gaudes;
Quando vadis, quando venis,
In solatiis, in poenis
CRUCEM *corde teneas.*"

Our excursions from Naples have not been the poorest part of the visit here. The first was one of three days as far as Pæstum. A party of four, including W. L. Esq. of Aberdeen, and Capt. S. of the British army, took a barouche with three horses abreast, which is the way here for doing the thing well. The route has a great deal in its scenery alone to repay the tourist. At Portici lies the buried Herculaneum. The carriage suddenly stopped in a busy street, and we almost as suddenly found ourselves with the guide many feet right down under the street exploring the parts of a large theater! The lava that had poured in upon it like lead or the fused matter of an iron furnace was as hard and compactly fitted as was the original stone of the structure. But there was the theater partly laid open, and it had been able to furnish the Museo Borbonico with two equestrian statues that are deemed to be among the first of the kind in the world. The Forum discovered had a portico of 42 columns, and communicated by another portico with two temples each 150 feet in length. The streets were paved by lava which Vesuvius had furnished the lost city by eruptions of a still older date. It is dangerous to the modern town to continue the excavations, and a much more difficult work to remove the material here than at Pompeii, and hence the efforts are directed now to the latter place, and to which we passed on.

Vesuvius was constantly in sight and not far distant

such times he was not to be disturbed, or spoken to, unless under the most urgent necessity. A militia officer of no particular rank or standing, came one day into the ante-room, and asked to see the Commander-in-Chief. Col. Trumbull, the aid-de-camp who was on duty, informed him that the General was not to be seen; but politely requested the officer to entrust his business with him. The officer (never having seen Washington) little knowing with whom he had to deal, and very proud of the opportunity of having a personal interview, treated this intimation with hauteur, and demanded to see General Washington himself, with whom, he said, he had important business. Col. Trumbull stated the positive orders that had been given, and said that if he went to the General's private room the consequences must be upon the officer alone. "Oh, certainly," said he, smiling, "I'll bear all the consequences." The aid slowly and reluctantly approached the chamber, and gently knocked. "Who's there?" thundered a deep voice within, in those tones which none heard without dread. Col. Trumbull stated the case, and said that though repeatedly warned of the orders, the officer insisted on seeing him. "Does he?"—and at the same time the warlike tread was heard, the door suddenly opened, and Washington came forth. "I thought," said Trumbull, when relating to me the anecdote, "I thought he would have walked over him." "Well, sir, what is your business with me?" The officer with widely altered tone and manner, stammered out some petty question relating to the etiquette of camp duty in which he had differed with a fellow officer, and which he wished to have decided by the Commander-in-Chief. Washington had never taken his eyes off of him; and when he was done, replied, "Ask that question of your Orderly Sergeant," and turned into his chamber. Trumbull said he never in his life saw a human creature so completely thunderstruck. He never appeared again at head-quarters.

Yet, it must not be understood from these instances, that there was the least want of courtesy in his general manner; the reverse is true: he was truly and uniformly polite; but it was a grave politeness, infinitely removed from that heartless, artificial polish which is acquired by frivolous minds, from long converse with the world. There was a simplicity and even a severe dignity, about it, which was inherent in the man, and which never left him. In the cases I have mentioned, he was rudely trespassed on; and no man could trifle with Washington.

The Independent.

NEW YORK, THURSDAY, MARCH 27.

PUBLISHER'S NOTICE.

We would return thanks to those of our friends who have been so prompt in renewing their subscriptions for the ensuing year; particularly to those clergymen who have voluntarily engaged in the work of collection among their people, thereby securing their own copy free when they collect twenty dollars or more. Our subscribers are reminded that subscriptions are becoming due every week, and we would earnestly request such to remit us the amount due without delay, in compliance with our terms, which are "PAYMENT IN ADVANCE." Postmasters are authorized to frank letters containing money for subscriptions, and all such (enclosed in an envelope) will be at our risk. Direct to S. W. BENEDICT, Publisher of *The Independent*, New York.

PERPETUITY OF THE UNION.

The union of these States rests upon a broader basis than the federal Constitution. The Constitution did not make the Union, but the Union made the Constitution. Should the present Constitution be abrogated to-day, the Union would remain a historical, a physical, and a moral fact, competent to make and certain to make to-morrow a new Constitution or Confederation. What then and whence are the dangers of dissolution? There is no party at the North that desires it, there is no individual nor journal of any sobriety of character or weight of influence that advocates it. The attempt to form a 'Union' party at the North has proved abortive because there was nothing to which it could be opposed. The excitement for the Union was evanescent because there was no counter excitement by which it could be stimulated. A party to preserve the Union is about as much called for as would be a party to maintain the equilibrium of the planetary system upon the approach of a comet. Had such a party been actually formed from the heterogeneous agglommerations of the Castle Garden meeting, its almost inevitable defeat might have thrown the opponents of political intrigue into a seemingly hostile attitude toward the Union. When sober men see that the Union is to be degraded into a political and party hack there is danger that they will feel a disgust at the very name. Made familiar with the idea of dissolution they may be led to inquire whether the thing itself could be a greater evil than the incessant clamor of politicians about it. Agitation for the Union for political purposes tends to weaken the regard for the Union in the hearts of the people. But this danger is fast subsiding. There is no *party* at the North for or against the Union.

There is indeed a class of journals at the North that have sought to stir up sectional jealousies and to hinder the natural course of trade by warning the South against certain merchants who differ from them upon moral and political questions. The editors who thus seek to alienate the business interests of the country, to array sections and classes against each other, to foster proscription and personal hostility between parties hitherto friendly, who represent to the South that every anti-slavery man at the North is an enemy to the Constitution and the Union, an 'Abolitionist' of the Garrison school, and is to be treated as a personal foe,—these are the real 'traitors' and promoters of sedition. In some countries they would find a halter. Here they will soon hang themselves.

The intense zeal of this class of journals for the Union is beginning to be understood even at the South as a mere political and commercial game. The following is the estimate taken of it by the *Erskine Miscellany*, published in the Abbeville District, South Carolina:

"The talk of secession in the South touches the Northern merchants in that most sensitive place—the pocket. Hence all the recent demonstrations which have been gotten up in the North in favor of Union were the offspring of commercial influence. Commercial papers, and they only, oppose agitation, and cities dependent on their direct trade with the South for much of their prosperity, hold Union meetings, and vote conciliatory resolutions. But the influence is not such as the movers contemplate, the agitation is not ceased, and the country is not quieted. Few votes are commanded by this interest. Thus while New York city was speechifying and resolving for the Compromise, and against agitation, Seward and his agents accomplished their purposes, and the Senator elected in the place of Dickinson, will act in unison with the expounder of Higher-lawism. Mann's triumph in Massachusetts is another proof of the impotency of the commercial interest to contend with the anti-slavery faction. Besides the recent triumphs of Free-Soilism in the localities exclusively commercial, we must bear in mind that the States which derive few or at best remote advantages from commerce, are increasing in population with more rapidity, and will of course soon possess the votes and influences to serve the purposes of Abolitionism."

As for the *South* we have too much respect for the conscience and the sagacity of our fellow-citizens in that section of the country to impute to them any desire, for the dissolution of the Union, or to suspect them of such suicidal folly. There is too much *conscience* at the South, too much religious feeling there on the very subject of slavery, to allow the Union to be dissolved for the sake of a moral and political evil which her best and wisest men desire to get rid of. What State would consent to have a *black line* drawn around it as the boundary of a slave Confederation? Would Delaware, almost a Free State? Would Maryland, whose interests are more Northern than Southern? Would Virginia, where the West struggles against the East for Emancipation? Would Kentucky, whose noblest and most gifted sons are openly committed against slavery, and where there is already a Presbyterian church that will not admit slaveholders to its communion? Will Missouri with its great Western interests submit to wear the black mark of a slave confederacy? The moral sense of the South is against disunion for such a cause.

A distinguished citizen of Louisiana said recently to a minister of this city, after hearing from him a discourse against the Fugitive Slave law, "Your views are right. The South cannot expect the North to carry out that law; it must be a dead letter. The wisest and best citizens of my State agree that we must get rid of slavery." What State is there that would stand before the world in the middle of the nineteenth century as the boundary of *slavedom?*

The *sagacity* of the South forbids a serious attempt at disunion for the sake of slavery. Suppose the Southern States should withdraw from the Union because men of principle at the North refuse to turn slave-catchers and declare that they would rather die in jail than put their hands to make a slave of a fellow-man,—what would be the consequence? The whole North would become a Canada for the fugitive. From the Atlantic to the Mississippi would be a line between slavedom and freedom, which the slaves would cross by hundreds every year, never to be recovered. The South has too much wit for that. Now the institution of slavery is supported in a sense by the national arm. Should a servile insurrection arise the whole power of the United States could be brought to crush it. Dissolve the Union, and there would be no United States army or navy; but the South would be left to its own protection. Should civil war or foreign war occur, what should hinder a general uprising of the slaves? Nay this would be fomented by the enemy. In some States the slaves outnumber the whites, and the scenes of ancient Rome, or the scenes of St. Domingo would be witnessed in a few years all over the helpless and terrified South. The people of the South have too much sagacity to put themselves in that predicament; and the Northern opponents of slavery, the truest friends of the South, would most earnestly dissuade them from it.

The laws of trade—fixed as the tides—will deter the South from any serious attempt at a dissolution of the Union. Look at the recent action of Georgia on this subject. South Carolina declares for dissolution—Georgia declares against it. A Charleston paper threatens that no coasting vessel from Boston shall enter that harbor. A Savannah paper quotes this threat, and significantly adds that this policy of Charleston will do no harm to Savannah! Georgia will take advantage of the belligerent attitude of South Carolina, to increase her own trade at the North. So much for a Southern 'Confederation.' *Men will not combine against their interests to support a wrong.* They will combine to do wickedness when their selfish interests are likely to be promoted by it. They will also pledge themselves to pains and sacrifices when some right or good is thereby to be secured. But they will not act *against* themselves to do, or to perpetuate an acknowledged wrong. There is no strict community of commercial or of political interests in the Southern States; there is not even a community of interest in slavery. The slave-breeding States desire the extension of slavery; the slave-buying States are indifferent or opposed to it. Sovereign States having so many separate interests will not combine to pay high prices and to forego the comforts and luxuries of life for the sake of a great social, political, and moral evil,—for the sake of a mighty *wrong.*

A dissolution of the Union is morally impossible. At the risk of repeating what we have said, we ask, What is it that must be dissolved? Shall we abrogate the federal Constitution? We have not dissolved the Union. The articles of Confederation then start again into view as the basis of agreement between sovereign States. Shall we ignore these—we have not reached the point. There stands the Declaration of Independence sealed with the blood of our fathers and printed on 20,000,000 hearts. We cannot abolish that. But even if we should sweep this aside as an antiquated lie, there would still remain in all their historic potency the Revolutionary war and the doings of the Continental Congress.

But we may destroy every national document and expurgate our national history. Still we have not reached the point. The Union existed before all these, and in its essence it lies back of all these its successive modes of expression. We must dissolve or annihilate a people whom God in His sovereign purpose hath ordained to be one in origin, in language, in spirit, in principles, in institutions, in historic associations, in religion and in destiny. We must cut in sunder the rivers and turn their channels; we must divide the everlasting hills and range them in opposing barriers; we must build out dikes and breastworks into mid-ocean; we must tear up the iron track and sever the magic wire. Nor then can we dissolve the Union till we can stop the ceaseless flow of lakes and rivers and gulfs and oceans that surround us with their liquid bands and blend us into one. Not more surely is the state or society ordained of God, than the people of these United States are ordained to be one people, one body politic, by Him, 'who hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.'

Away then with these idle fears of dissolution. Let us not for one moment be coerced by such fears into a *moral wrong.* The preservation of the Union is not the ultimate end we are to care for; *that* will be cared for by a higher power. Let it be our concern to seek the highest welfare of the nation, by promoting sound education and pure religion:—by fulfilling the one grand condition of national prosperity. Leave to politicians the endless jargon about the Constitution and the Union. Let patriots and Christians look after the country, take care of the people, contend for that righteousness which alone exalteth a nation. If we would secure the permanence of our institutions, we must cling to the principles of our fathers—the principles by which this nation hitherto has prospered. In the language of a distinguished foreigner, "The founders of social order in America took the Bible for their code. Imbued with the principles of civil and religious liberty they found written in the Gospel, and for which they gave up their former country, they put them in practice in this land of their choice. They were all brethren, children of the same Father—this is equality, independence, liberty. They submitted from the heart to their divine Leader and to *His law;* THIS IS THE PRINCIPLE OF ORDER. * * * * These are the sublime doctrines whence sprang the religious, political and social forms that distinguish America from all other countries on the globe."—(Guyot.) If the people of the United States stand by these doctrines, God will stand by the nation till the end of time.

REALLY BELIEVING.

A minister who had preached an impressive sermon on the realities of eternity, was accosted after service by an aged woman better taught in the school of Christ than in the district school, with these words: "Oh, Mr. ——, if we *really b'leeved* what you've been preaching, how different we should live." This homely phrase conveys a just idea of faith. It is *really* believing; believing so as to invest the objects of faith with a life-like reality; so believing the things revealed in the Scriptures respecting God and Christ, the judgment and the future state, as to act in view of them just as one acts in view of material objects and natural phenomena and laws. "Faith is the *substance* of things hoped for, the *evidence* of things not seen." It gives shape, meaning, substance, reality, to what God has revealed. The declaration of the Apostle, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," is a most obvious proposition. But Paul did not intend to utter the mere common-place thought that men must believe that God exists before they can pray to Him. He intended more than this. In order to approach God in prayer we must *realize* that He is an intelligent and Omnipresent Spirit who knows our wants and who will regard with favor our supplications. We must bring God near to us in thought as one actively interested in our affairs and disposed to bless us. The prayers of Jesus were all simple and child-like. They were direct requests to the Father for what he desired and were offered with entire assurance that they would be granted. It is indeed becoming that our prayers should be pervaded with more of reverence and humility than were those of him who was in his divine nature equal with the Father, and who in his human nature, knew no sin. Less of assurance too in respect to the specific answer of our petitions becomes our ignorance and imperfection. But this is true of every Christian;—God *hears* him when he prays and hears him with favor. There is a reality in the Omnipresence, the Omniscience, and the benevolence of God which should give to His children entire confidence in prayer. Did we *really believe* that God is and that he is a rewarder of them that diligently seek him, how much more simple, fervent, and confiding would be the language of prayer.

So with the other great truths of religion. Did we *really believe* what is revealed of the future state, believe it so as to make it real, how potential would be that faith over the life! How should we endure as seeing Him that is invisible, and feel the power of the world to come. Yes, if we really believed what we preach and profess, how differently should we live! There are times when these sublime objects of faith are present to the soul with reality and power. Then God is seen and Christ is seen, the Judgment is near, Eternity is visible, and the soul moves amid these great realities with its every faculty quickened, purified, ennobled. But too often, alas, the things that are seen obscure the things that are not seen; the material mote before the eye shuts out the grand illimitable expanse. Oh Lord, increase our faith!

SEEKING THE LIGHT.

A day or two since two foreigners called upon the writer with an evident desire to ask something which their imperfect English could not express. Addressing them in their native tongue he learned that they were French Swiss, who had recently left their country on account of political and pecuniary troubles. But the object of their visit to him was strictly religious. By birth and education they were Roman Catholics, but they were now satisfied, as they declared with emphasis, that the Roman Catholic Church is a *false* church and its religion a *false* religion. This conclusion was the result of their own reflection and observation, especially upon the recent course of the Romish hierarchy in European affairs. In renouncing Romanism, however, they did not, as many do, go over to Infidelity. Having detected the false they determined to seek the true. They had heard that Protestants have a different Bible from Roman Catholics, and they wished to procure such a Bible to examine for themselves. They had strayed into the Tabernacle on the Sabbath and had understood a little of what they heard, and now they wished to get in the French language just such a Bible as was there read and preached from—a Bible translated from the Hebrew and Greek, and without notes, a different Bible from that used in the National Church (Catholic) of France. They wished to procure such a Bible in order that they might compare it with the Roman Catholic version and ascertain the difference between the two religions. Is not this the leading of the Holy Spirit? "*Search the Scriptures*, for they are they that testify of me."

The writer at once engaged to procure what was requested, and obtained at the Bible House a copy of Martin's version, in use among the Reformed churches, and also a copy of Osterwald's version of the New Testament with the English version in parallel columns. At the appointed hour the inquirers returned for their books, which they received with great thankfulness. They were evidently intelligent and earnest men. The writer will endeavor to keep an eye upon them, but in the multitudinous changes of the great city he may never meet them again.

The incident, however, is suggestive respecting the condition of our foreign Roman Catholic population. Multitudes of these, especially the more intelligent from central and southern Europe, are convinced that Romanism is a false religion. But they do not know where to seek the true, and many do not care to seek it. These men may be taken also as a type of many minds in Europe. The writer has recently made the acquaintance of a converted Israelite, who before leaving Poland belonged to a society of inquiry formed among young Jews to examine the question whether Judaism is the true religion. Thus everywhere in Continental Europe is mind awaking to religious inquiry. The entrance of Thy Word giveth light. The truth of God is beginning to permeate the masses. Even in Italy volunteer native agencies can be employed for the distribution of religious tracts and of the Sacred Scriptures. But alas! how indifferent, how stupidly, wickedly indifferent are many Christians to this state of things. We have even heard ministers of the Gospel, when asked to aid in present efforts for the evangelization of Italy, say that they did not think it right to introduce the Bible into that country secretly and against the prohibition of the government. To use their own expression, "They would not approve of *smuggling* the Bible into Italy"—'smuggling,' not in the sense of evading custom-house taxes, but of introducing it contrary to law and by secret agencies. The disciples who smuggled Paul out of Damascus in a basket let down through a window in the wall, were less conscientious. They evaded the authorities without scruple. And so did Paul himself, who reports that transaction. Let us not slight such opportunities for good, through incredulity, or a morbid conscientiousness. God's Spirit is abroad in the world, and his Providence is calling his people to possess all nations. But when shall the Son of Man find faith on the earth?

CASE OF REV. DR. PENNINGTON.

Many of our readers have some personal knowledge of Rev. Dr. Pennington, a brother of the African race, the estimable pastor of the Shiloh church, at the corner of Prince and Marion streets in this city. Many too will recall the eloquent eulogium pronounced upon Dr. P. by Rev. Dr. Cox at the Edmonson meeting in the Tabernacle. Dr. Cox then spoke of him in affectionate terms as a former member of his own church, and alluded to his native talents, his scholarly attainments, and his professional standing as proof demonstrative of the inherent equality of the African race with the whites and of the monstrosity of holding them in slavery. We regret that we have not this merited tribute at hand in Dr. Cox's own words.

Dr. Pennington was for some time pastor of a colored church in Hartford, Conn., where he was greatly useful and was highly esteemed in the community. On the death of Mr. Wright he was invited to the charge of the Shiloh Presbyterian church in this city. About two years ago he went to Europe to raise funds to assist in paying off the debt of that church. He met everywhere with a cordial reception, and was honored with a doctorate in divinity from the Heidelberg University. Private letters from Scotland speak of him in the highest terms. He has made himself useful to the cause of temperance and the cause of education in that country. But his friends here have wondered that he did not return to his post. Intimations have been thrown out that he was spoiled by too much attention abroad, and that while living in such clover he could not be expected to return. But the true reason of his protracted absence was given last week in the *Religious Herald*, published at Hartford. We quote the article of the *Herald* entire.

"An illustration of the civilization and Christianity embodied in the Fugitive slave law has recently come to our knowledge. Rev. Dr. Pennington, pastor of the Shiloh Presbyterian church in New York city, has been for two years past in Great Britain. Many of his friends have wondered that he did not return. The reason has now transpired. He has written to a legal gentleman in this city to know whether it will be *safe* for him to return. He is a fugitive slave, having escaped from Maryland some twenty years, and fears that if he resumes his ministerial labors in New York, he will be seized, parted from his wife,—an estimable woman whom he married in this city,—dragged from his church, and sent to a Southern plantation. We had supposed that he had purchased himself, and was in possession of free papers, but it appears that we were mistaken.

"Think of this, professors of the religion of Jesus Christ—members of the Church which he purchased with his blood! Your brother-Christian, a minister of the blessed Savior, is driven from his pastoral labors, and forced to shelter himself in a foreign land, lest under the operation of our laws, which both the leading political parties are pledging themselves to maintain, he should be doomed to a life of slavery! What must the Savior think of a law, or of an article in the Constitution as generally interpreted, which delivers up one of his ministers as a prey to the oppressor! Would the iniquity be greater if for Rev. Dr. Pennington we should substitute Rev. Dr. Spring, of the same city? Not at all. Yet what exclamations of horror would go forth if Dr. Spring should be forced to flee the country for no crime, but merely because the law allowed the editor of the *N. Y. Observer* to claim and hold him as property. We read of the barbarous customs of former ages, and thank God that we do not live in such times of darkness, while there are deeds transacted under our eyes which are worthy of the darkest days of Rome, pagan or papal. We receive persecuted Christians from Madeira, and send our own refugees to Canada and Great Britain! We put it to the conscience of every Christian, Do you believe it would be right to drag Dr. Pennington back to slavery? Could all the sophistry of your political papers, or of the *N. Y. Observer*, or of such divines as Drs. Spencer, Lord, Spring, Adams, and Wheaton, satisfy your conscience on that point, or make you aid in the deed? But if it would be wrong for you, is it not wrong for any one else? If it would be an outrage to use Dr. Pennington thus, is it not equally an outrage to treat any other man in the same way? Is not the whole Fugitive law wrong then? If so, will you, for *any consideration*, give it your support? We trust not. A law that would send our brother Pennington into slavery never proceeded from God, and comes clothed with no divine authority. Will our readers remember this when they go to the ballot box, and will they be careful to elect only those who are prepared to repeal such an iniquitous act!"

Dr. Pennington is at present connected with the Third Presbytery of this city. If he has read the sermons of some of his co-Presbyters and brother Doctors, and the Union-safety letters of his former pastor, and takes these as the exponent of Christian sentiment with regard to the Fugitive law, we do not wonder that he is afraid to return to his church, or to put himself within reach of his titled ecclesiastical associates.

THE CHARGE OF JUDGE SPRAGUE IN THE CASE OF SHADRACH.

When our legislators and judges turn moralists by authority, and become our religious teachers, enforcing their moral and religious opinions as despotic law, by virtue of the supremacy of the powers that be, and without any appeal to the Divine Word as the guide and enlightener of conscience, it is time to examine narrowly both their pretensions and their teachings.

A charge has recently been delivered by Judge Sprague, of Boston, to the Grand Jury at the Session of the United States' District Court, which has been widely circulated, and in many of the public journals applauded, but which contains sentiments and instructions that go to destroy the very foundations of morality and religion, and render conscience itself a nullity, or a creation of merchandise and compact, having no obligation but expediency, and no guide or law but the organized will of the political community.

We must show the immorality of these teachings, in the words of the Judge. He is distinctly and avowedly undertaking to set forth "the moral aspects of the subject," and in speaking of laws regarded as "unjust and immoral," he undertakes to promulgate a judicial charge concerning the duty of those who so regard them. "In their view," says the Judge, "such laws are inconsistent with the justice and benevolence, and against the will of the Supreme Lawgiver, and they emphatically ask, which shall we obey, the law of man, or the will of God? I answer, obey both . . . *Unjust and oppressive laws* may indeed be passed by human governments. *But if infinite and inscrutable wisdom permits political society, having the power of human legislation, to establish such laws, may not the same infinite and inscrutable wisdom, permit and require the individual, who has no such power, to obey them?*"

A principle is here laid down by a Judge upon the bench, which strikes at the very existence and authority of morality and justice. A principle is laid down, which, if it prevailed, if this charge were listened to, and its teachings believed and obeyed, would destroy the difference between good and evil, and make Power, in the hands of depraved beings, the sole sanction of law, the authoritative and *just* sanction of *unjust* and oppressive law.

The doctrine is barefaced and evident, there is no loop-hole of retreat, nor any possibility of mistake. The point mooted is the obligation to obey or disobey unjust and immoral law; and this religious casuist and learned Judge decides, that although *unjust* law be passed, *confessedly unjust*, yet, since Infinite and Inscrutable Wisdom permits political society, having the power of human legislation, to establish such law, the same Divine Wisdom may require the individual who has not this power, to obey it. The whole decision is thrown upon the bare fact of *power*, or *not* power.

Now, to apply the language of Rev. Dr. Spencer, of Brooklyn, because we are unwilling to trust ourselves with epithets not highly sanctioned for the reprobation of such immorality, "we never heard of a more abominable doctrine." All that has ever been asserted as to the propriety of *resisting* unjust law, cannot begin to compete in abominableness with the sinfulness of such immoral teaching as to the very foundation and nature of morality. The decision of this Judge would sanction all the prevalent and powerful evil that ever domineered over society, all the successful crimes that, with power to uphold them, have ever been committed on earth. The decision and charge of this Judge would sanctify every unjust, tyrannical, and cruel edict that ever emanated from wickedness and power united, in our world. The Inscrutable Wisdom of God has permitted such wickedness; therefore, the Inscrutable Wisdom of God requires every helpless individual to obey it!

On these principles, every wicked law ever passed by tyrannical governments, from that of Pharaoh downwards, ought to have been obeyed, and none ever disobeyed or resisted. On these principles, the Hebrew midwives, at the command of Pharaoh, ought to have put every man-child of the Israelites to death as soon as born; for the same Inscrutable Wisdom that permitted Pharaoh to establish such a law, for political reasons of state-expediency, also permitted and required all individuals, without power, remorselessly to obey it. On these principles, when the idolatrous kings and governments of Israel and Judah set up the worship of Baal and Moloch by law, enforced with power, and compelled the people to pass their children through the fire, the subjects of those kings were bound to obey the diabolical requisition; for the same Inscrutable Wisdom that permitted such laws to be established with power, also permitted and required the individual having no such power, unhesitatingly to obey them.

On the same principles, the laws of the Spartan government, making stealing a public and private virtue, were to be obeyed, for that government had the power, under Inscrutable Wisdom, to pass such laws and establish them. They were a part of the public code. On the same principles, the laws of England, authorizing, supporting, and protecting the slave-trade, as a Christian and honorable traffic, were to be obeyed, for Inscrutable Wisdom had permitted such laws to be passed, with power to enforce them, and individuals without such power were therefore permitted and required to push the cruel and infernal business, as commanded by law, with alacrity and without remorse!

If ever the god of this world was successful in blinding the minds of men that they should not see the distinction between vice and virtue, sin and holiness, justice and injustice, it is in persuading them to the promulgation of such opinions. If ever he was successful in putting lies into the fountains of supposed truth and righteousness, and sending their streams tainted with death through the minds of a community, it is in the spread of such teachings from the highest judicial authorities. Such an attempt to confound morality and immorality, justice and injustice, in a civilized State, has seldom been witnessed. It used to be supposed, that of law nothing less could be said than that her seat and authority were in the bosom of God. The greatest statesman and most extraordinary letter writer of our country, has reiterated this sentiment. But now it seems that her seat is in the bosom of Power, and that obedience to *unjust* law is a sacrifice especially agreeable to God, as recognizing an Infinite and Inscrutable Wisdom in the permission of power to establish such law, and an inscrutable obligation of obedience on the part of those who have not such power.

The words of a Judge should be well weighed, especially on so great and important an occasion. It may be said of Judge Sprague, that this was an unguarded portion of his charge, and ought not to be too severely scrutinized. We could the more easily pardon an unguarded expression, if it were on the side of God, humanity, and justice; "something," as Burke once said, "is to be pardoned to the spirit of liberty." But this immoral casuistry is put forth to prepare the mind for obedience, with alacrity, to oppressive and unrighteous law. It is studied sophistry, and its tendency is to obliterate all moral distinctions, and to sear and darken the common conscience of the country.

But it *may* have the effect to alarm and stimulate that conscience; it *may* help to produce a healthful reaction on the side of moral obligation as revealed, not in political society, but in God's Word. And if the publication of such sophistry produce this result, it will not have been in vain. In the words of that great letter writer, Mr. Webster, applied to another subject, "if it shall arouse the attention of all good citizens to a sense of the dangers to be apprehended from the inculcation of such doctrines, tending to shake the authority of all law, to unsettle society, and to absolve men from all civil and moral obligations, and if it shall put them on their guard against the further diffusion of such pernicious sentiments, it may, in the end, be productive of happy results."

Throughout the charge of Judge Sprague, though speaking on the authority of conscience, and discussing the question as to what ought to be its guide, there is not a single suggestion as to the existence or authority of the Word of God. But of this we must speak in another article. The subject is too important, too sacred, too solemn, to be lightly taken up, superficially treated, or carelessly abandoned. The theory of the upholders of slavery in our world, in regard to civil government is on the way to perfection as a system. Its development shows that they regard *might as right;* that they consider Power as ordained of God for government, and its decisions in the form of law as in every case justice; that the bare fact of law constitutes obligation, because it emanates from Power; that the same God who has permitted the establishment of the power, does, in every case, by that very permission, require obedience to the decisions of Power; and that, although those decisions, before they stood announced as law, might have been unjust and immoral in the sight of God, yet, being put into the form of Law with Power for their enforcement, the same God who *permitted* that which was contrary to his will and righteousness to be established, permits and requires obedience to it; so that what was sin before Power put it into law, becomes, by that Power and Law, holiness, through the sanction of Almighty God!

But after all, it is not so surprising that such a theory should be broached from the Bench of Civil Justice, as that the example of such casuistry should have been set by some of our religious teachers. It has been distinctly asserted in a religious newspaper that "the law may be worse in the eye of God than it can be in the judgment of man, and yet it may be the will of God that we should obey this most odious command. It may be true," this teacher of morals and religion continues, "that if an act were not commanded by statute, to perform it would bring us in direct conflict with the will of God; while not to perform the same act when the statute of man requires it, would involve us in a conflict as real and as criminal."

This theory seems to be that the bare fact of Law, with Power, changes the nature of right and wrong. Power is ordained of God; whatsoever is permitted of God in this way, is ordained of him; and whatsoever is permitted of God in the way of Power, is sanctioned and required in the way of obedience, although before the fact of the Power existed, that very thing may have been unjust and immoral. This theory, with the casuistry put forth in support of it, has prevailed so far, that even in the minds of some good men, there seems to be a feeling that there must be some inherent quality in law which converts sinfulness itself into duty. C.

THE CHRISTIAN REGISTER AGAIN.

We had hoped that the last summing up of the argument between the *Christian Register* and ourselves would clearly define our relative position and open the way for the amicable discussion of other topics. But from the tone of the *Register* last week it seems idle to enter upon a new discussion until our motives and aims are better understood. The *Register* thinks that we are disposed to claim a victory over it in the discussion on character, and appears quite sensitive on the point. We have not intentionally made any such claim; indeed we have studiously avoided it. We never imputed the *Register's* abrupt termination of that discussion in December last to any influence of our reasoning, but to a proper and delicate regard for its own position as the reputed organ of a denomination having a historic character to maintain. And when to our great gratification and surprise in an article of Feb. 22, the *Register* came substantially upon the ground of *The Independent*, we said expressly that "the agreement was *not* brought about by any argumentation on our part."

As Christian gentlemen, as friends of truth, we should be above any petty strife for victory in such a discussion. That were altogether unworthy of the occasion. We have not been fighting over the old battle between Orthodoxy and Unitarianism on the doctrine of depravity. There is no call for a revival of that discussion. And if there were we should rather borrow an old battle axe from Dr. Lyman Beecher or some such champion of truth and enter the lists with the prestige of victory. But we have had no such controversy. Some time ago *The Independent*, avoiding all technicalities, made a statement respecting human nature, which was afterwards endorsed by several leading journals as sound and orthodox. To the surprise of every body the *Register* declared its assent to that statement. From this arose a further declaration of opinions on either side, in the way not of controversy but of comparison. Each published the other's views, and good understanding and good feeling were promoted. If after all there is danger of a strife about words, a theological or sectarian war after the approved fashion, we will have nothing to do with it. Nobody will be made wiser or better by such a contention.

The *Register* thinks it "ungenerous" on our part to intimate that it was "anxious to retire from the debate as the argument waxed warm," and had closed the discussion. But we simply stated facts as they were; that the *Register* of Dec. 24 *declined* replying to our article of Dec. 19, setting forth the reasons for our view of character, and appeared to waive all further discussion by giving to its statements a dogmatic form; and that it did not notice that article for a month, nor till we had respectfully called for its publication. If, however, the statement of these facts is ungenerous and annoying to our neighbor, we will not repeat it. We have made no inference from them discreditable to the *Register's* ability in argument.

The *Register* now intimates that *The Independent* "waives a return to the old points of debate on the ground that the difference between us is mainly verbal." That was not the whole reason assigned; but the main reason was that further argument was unnecessary, inasmuch as the *Register* of its own accord had come substantially upon our ground. Why then—the object being comparison and agreement—should we review its premises when it had *come ex animo* to the conclusion that we had maintained? Moreover the *Register* itself proposed that there should be no farther "recapitulations," but a discussion of new topics. For us to attempt to show that it has reached a sound conclusion from wrong premises and by false reasoning, would be quite gratuitous, if not impertinent. What we desire to know is its definite conclusions, its fixed belief, on the points under review.

The *Register* speaks of the allusion to the "agency of the atonement," in *The Independent* of March 13, as if it were then introduced as an after-thought to explain our language. Such was not the fact. In that very article on character (Dec. 19), we said:—

"The Christian believer is not accepted with God on the ground of his obedience to the law; that imperfect obedience does not meet the demands of the law; but he has a controlling principle of love to God; he sins not willfully and deliberately, but only through the imperfection of that principle, which he nevertheless cherishes, and seeks to strengthen, and for his past guilt, and his present failure in duty, there is a compensation provided in the sufferings and death of Christ, which the believer accepts as the ground of his pardon and justification. We place the believer under the atonement of Christ."

We trust that now our motives and our course in this discussion are made sufficiently plain. The *Register* re-affirms its agreement with us in the following terms:—

"*The Independent* concludes with the following statement of points in which it supposes itself and us to be agreed, to which we assent, excepting a reservation as to the form, at least, of the first clause:

"'The *Register* of Feb. 22 agrees with us that there are but two sorts of moral character—positively sinful and positively holy—that *all* who are not saints are *sinners*, that none are saints but they whose intelligent and ruling motive or principle in the soul, is to do the will of God, that every man must know to which class he belongs, and that every seeming approximation to holiness falls short of conversion until that grand revolution has taken place in which earthly motives resign, and heaven gains the supremacy over the inner man.'"

It is not for us to find a precedent in Whately or Mill for the logic which affirms that "*all* who are not *saints* are *sinners*," and yet would argue that there are more than two sorts of moral character as related to the law of God. The substantial agreement in the conclusion supercedes all necessity for further argument.

MARIETTA COLLEGE.

The late successful movement for the endowment of Western Reserve College has stimulated the friends of Marietta to a like effort in behalf of that institution. As in the former case, this effort has been made chiefly at the West, and nobly has the State of Ohio responded to the call. *Fifty thousand dollars* was the sum fixed upon as the least which would enable the College to exist; and of this, about $32,000 has been raised in the western field. Of the balance of $18,000, nearly one half has been collected at the East, during the past winter—$5,000 in the single town of Lee, Mass.—leaving only about $9,000 to complete and secure the entire subscription. With the sanction and cooperation of the College Society, Pres. Smith and Prof. Andrews are now making collections in New York and vicinity, toward this small but necessary balance. When this shall have been obtained, Marietta College will cease to be a beneficiary of the Society, or to make appeals to eastern liberality. Now is the time to drive down firmly another stake in the Western field. Now is the time to secure for Christ another central point of learning and influence. The work now done for Western Colleges is done for ages. In a recent notice of Yale College it was shown, that a College must be in some sense an eleemosynary institution. And to what nobler charity can men of wealth devote a portion of their income? Marietta College has been highly favored of Providence, in its location, in its faculty, and in its results for good. This little sum, of $9,000, to give it permanent success, must and will be raised.

HOW WE LOST CHEAP POSTAGE.

The first public movement in this country for an essential reduction of the rates of letter postage were made, we believe, by Mr. Daniel Henshaw, of Boston, in 1830. Having been five years postmaster at Winchendon, he wrote to Postmaster Barry in favor of adopting the principle of the greatest public convenience as the governing principle, and of reducing the rates to 5 cents per 50 miles, 10 for 200, and 20 for all beyond. In 1833 he became editor of the *Lynn Record*, and wrote from time to time for four years many articles in favor of a still greater reduction, and of charging all new routes upon the treasury instead of making letters pay for all.

In 1837, Mr. Rowland Hill, a literary gentleman in London, published a pamphlet to prove that a uniform rate of one penny on single letters would be more productive than the old system, as well as vastly more beneficial to the public. The British Parliament adopted his plan, rejecting his anticipations as to revenue, and the new system went into effect at the beginning of 1840, and has been attended with a degree of success beyond the most sanguine anticipations.

In 1840, Mr. Barnabas Bates, of this city, who had been postmaster of Bristol, R. I., commenced writing in favor of a cheaper system of postage, and has continued his labors to the present time. Hunt's Merchant's Magazine for March, 1840, has an essay by Mr. Bates, recommending the abolition of the franking privilege, and a reduction of the rates, with a more equal adaptation of rates to distances. He said, "There is no fairness in making our citizens pay twelve and a half cents for 80 miles [to Philadelphia] and only twenty-five cents for 2,000 miles." He also denounced the "monopoly" of the posting business by the government. He refers to Rowland Hill's publications, but does not appear to have studied the principles of Mr. Hill's system; but his efforts were aimed at "a reduction of postage and the abolition of the franking privilege." He has also labored earnestly to diminish the burdens and inconveniences to which the business men of this city have been subjected by the mismanagement of the Post-office department, for which our merchants owe him a debt of gratitude.

In December, 1840, John M. Niles, Postmaster General, recommended a reduction of twenty-five per cent. on the rates of letter postage, but nothing was done in Congress.

In 1843, the reports of the success of Rowland Hill's system in Great Britain attracted attention in this country. Mr. Bates wrote numerous articles in favor of "reduction," in the *Evening Post* with the signature of "Beta," and in the *Journal of Commerce* with the signature of "Rowland Hill," though he did not explain the principles or recommend the adoption of Rowland Hill's system. Several papers, here and elsewhere, published articles in favor of "reduction." In October, 1843, at a public meeting in Northampton, a gentleman who had then lately returned from England, made a speech, and the meeting adopted a resolution in favor of adopting *the British system* of postage.

In November, 1843, a public meeting was held in the Merchants' Exchange, Mr. Curtis Bolton in the chair, which adopted resolutions prepared by Mr. Bates, in favor of a uniform rate of *five cents*. Another meeting at the same place, in January, 1844, recommended the same rate, on a report from Mr. Bates. A third was held in the same place, Feb. 23, 1845, which passed resolutions presented by Mr. Bates in favor of *five* cents. Hon. Amasa Dana, of Ithaca, then in Congress, presented an able report in favor of a reduction to *five* cents.

In January, 1844, Mr. James M. Whiton, a merchant of Boston, published an essay in Hunt's Merchant's Magazine on the absurdities of our postal system, and showing that "absolute uniformity is nearer to exact justice than any differences in rates could possibly be." He advised either four or five cents as the rate, and like Mr. Bates, seems not to have fully comprehended Rowland Hill's calculations as to the productive power of an extremely low rate.

The year 1844 was also distinguished by the number and extent of the private mails which were established on all the principal thoroughfares of business, and cut in largely upon the income of the Post-office. Mr. Lys

create a House of Commons which should suspend the independent power of these institutions. On the contrary, I think it should be the object of any one bringing forward such a bill, to give, as it was our object in 1831 to give, the people a greater interest in those institutions—to improve the representation generally, but at the same time not to hazard the spirit or form of our constitution."

Lord Stanley's foreshadowings of what he would do, and Lord John's broad admission here, certainly present two of the most striking exhibitions of the aristocratic mind which has been furnished for a long while. Of the sincerity, and personal and political integrity of these two men, there cannot be a shadow of doubt.

On Monday evening, the 4th, the House met again, and the installation of the Russell ministry was formally announced, and an adjournment till this evening, Friday, was asked for. In the interval the unhappy budget was to be readjusted, in what form it was not said, and the Ecclesiastical Titles bill, respecting which the Irish priests and people appear to be in a perfect frenzy. Irish members are vehemently reproached, *not* for supporting the antipapal measure—for this they have opposed—but because they voted with the Free Trade ministry as against Disraeli and the protectionists. One of these assailed Roman Catholic members humbly submits to his accusers, that in voting for cheap bread and free trade, he really did not think he was voting against the priests and his religion.

Not much more than two centuries ago it was part of a secret compact, when English freedom was conspired against, that Ireland was to be appropriated to the Pope, and be ruled by a viceroy or legate of his appointment. One could almost wish that Ireland were now surrendered wholly to the Pope, that they might have government by priests to their hearts' content. The Irish members, or many of them, will increasingly be seen to be the nominees of the priests, and these "*spiritual*" persons will make wild work of political and secular affairs.

The minister met a large number of the Liberal members yesterday, and asked earnestly for concerted support, for the consolidation of the principle of free trade; but he did not indicate his proposed course on other subjects. It is a reproach to him that free trade should now have to be defended, and that its enemies should have been strengthened and encouraged by his feebleness, his want of reliance upon the general spirit of the people, and by his apparent neglect of the men who won the victory of free trade.

PROTESTANT UNION.

The Committee of the Evangelical Alliance issued a comprehensive call for an anti-papal demonstration, on the principles of common Protestantism. The meeting was held last week in Exeter Hall, and was a very respectable gathering. The exclusive authority of the Scriptures, the true unity of all believers, the sole mediation of Christ, and kindred subjects, were embodied in the resolutions and sustained by able and eloquent reasoning. A few, but a very few Episcopalian ministers were present. Those who "sigh for union" with Rome are far more numerous, and it might be said more courageous and resolved than those who yearn for and would promote a common Christianity. There must be a great gulf between even godly ministers of the State-church and their nonconforming brethren.

FATHER GAVAZZI continues his lectures. In the last he exposed historically the process by which the whole body of Christians had been "swindled out of their birthright," and elective bishops had been superseded by an institution which was the tool of the secular power. The results of this were indicated by a string of pointed interrogatories.

A NOBLE CHARITY AND MEMORIAL.—Yesterday there was a highly interesting meeting upon a most worthy occasion, in Lambeth, that great member of vast London which faces Westminster from the opposite side of the river. A noble building has been erected at a cost of £10,000, and endowed with £4,000 to meet annual expenses, for the benefit of the thousands of the poorest of the poor in that district—a ragged school—or, if you will, a ragged college. The benefactor is H. B. H. Beaufoy, Esq., who dedicates the building to the worthy memory of his deceased wife. The school will accommodate nearly 1,000 children, and arrangements for their convenience have been judiciously made. It has been a fashion of late years among the higher classes to erect painted glass windows in churches, as memorials to beloved departed relatives; and here and there about the country are old almshouses inscribed to sons and daughters of ancient worthies; but this great Ragged School, so built and so inscribed, is a new and hopeful thing under the sun.

The building is a center with wings. Over the portico is this inscription:

"'*Elizæ Conjugis bene meritæ ut impleret votum ad usum Egentissimorum, has ædes scholasticas Posuit, dedit dotavit Henricus B. H. Beaufoy, Maritus superstes Anno Domini, MDCCCL.*' The inscription under the sculpture at the back of the building is as follows: 'Those that do teach young babes do it with gentle means and easy tasks.—*Othello*, act 4, scene 2.'

"Over each of the doors leading into the boys' and girls' principal school-rooms, marble tablets have been erected by the committee, which bear the subjoined testimony to the public and private worth of Mr. Beaufoy and his esteemed partner:

"'This tablet is erected by the committee of the Lambeth Ragged Schools as a grateful record of the munificence of Henry Benjamin Hanbury Beaufoy, Esq., of Caron place, South Lambeth, by whom these schools have been built and endowed: and also in grateful remembrance of Eliza, his wife, whose unspeakable private worth has here a fit memorial, and whose benevolence and special kindness to poor children will live in the gratitude of generations who shall enjoy the benefits of these schools. "She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy." "Children arise up and call her blessed." '—*Prov.* 31: 20, 28."

MISSION OF THE CHURCH IN THE UNITED STATES.

It will be no breach of confidence to transcribe the following extract from a private letter, which may be of interest on two or three accounts. It puts great honor upon the United States, and foreshadows a greatness for America such as her noblest sons may aspire to; but at the same time presents an oppressive weight of responsibility, and estimates the "domestic institution" to be the weakness and the shame of the new world:

AGRICOLA.

"I return you the letter of your American correspondent, of whose visit to Italy I shall be glad to hear more, and to see him on his return. The letter is to be admired for its Christian simplicity and directness of purpose. The self-reliance of the man and of the American citizen is characteristic. It is sowewhat humbling to us, and yet we must rejoice so that Christ is preached; but the great mission would seem to be passing from us to America. I have reason to know that two processes pass upon the minds of liberal and enlightened foreigners, especially Italians. They conceive of England as constitutional and Protestant. They look first and exultingly to England and her Protestant church. They conceive of England as actively and unitedly Protestant. They hope in and expect from us. With farther acquaintance comes the knowledge of evil. They find a formal and dead Protestant church, without either the inclination or the power to be spiritually aggressive. Worse than this: they find close affinities with what they have learned to abhor—an image of their beast. They find a spirit of bigotry and of hostility to intellectual, political, and spiritual freedom, and then comes the collapse."

"*Pious, devoted, large-hearted Republicans alone can preach the Gospel acceptably to the Italians.* The work is with our brethren of the United States. In their colleges much more attention is given to modern languages than with us; but German and Italian should be familiar languages to the Christian youth of America. I hope the piercing cry for help from European States may cross the Atlantic, penetrate many hearts there, and give a new and powerful impulse to the Christian mind.

The American church is doing much, and, as I hope and believe, will do more. It has not put forth half its strength. But when the crushing and demoralizing load which now breaks down and pollutes the American conscience shall have been thrown off by a healthy moral action, then shall the great Union of Republics, or the united church within that Union, shine forth 'bright as the sun, fair as the moon, and terrible as an army with banners.' Be it even so, speedily, though in comparison England becomes less than the least. Ever yours affectionately,

"——————."

RELIGIOUS INTELLIGENCE.

CHURCHES IN THE LOWER WARDS.—It is stated in the *New York Recorder* that while the number of churches in the six lower wards of this city (below Canal and Catharine-street) have dimin ished one-half within ten years, the population has increased one-third—that is, from 80,744 in 1840, to 109,427 in 1850. It is the wealthy and church-sustaining population who have moved up town, giving way to an influx of the poor and of foreigners. Who shall care for their souls if all the churches withdraw?

SAILING OF MISSIONARIES.—Rev. Rollin Porter and wife, sailed on Friday in the bark Gem, for the Gaboon mission, West Africa. Appropriate religious services were held on board by Rev. Dr. Campbell, and Rev. John D. Paris, missionary from the Sandwich Islands.

MISSIONARIES TO OREGON.—Rev. James P. Miller, of Argyle, has accepted an appointment to Oregon, from the Missionary Board of the Associate Presbyterian Synod, and expects to set out for his distant field of labor on the 18th of April. He is the second missionary of that body, and is to be followed at an early day by a third. It bodes good for that interesting free territory, when pastors of mature experience and tried faithfulness are prepared to leave desirable parishes at the East, to assist in molding the infant institutions of the extreme West. All that is good in society will find a powerful and true friend in Mr. M.

INSTALLATION.—Rev. D. Sanford Morse, late of Richford, Tioga county, was, on the 22d January last, installed pastor of the First Congregational church in Evans, and of the Congregational church at Evans Center, Erie county, N. Y. Sermon and right-hand of fellowship by Rev. Asher Bliss, Missionary to the Seneca Indians at Cattaraugus; charge to the pastor by Rev. Elder Danforth, pastor of the Baptist church in Evans; and charge to the people by Rev. G. S. Northrup, of North Evans.

MONEY VALUE OF REAL CHRISTIANITY.—A plantation on Maui (one of the Sandwich Islands), which cost less than $5,000, has recently been sold for $20,000; and a small store lot in Honolulu has just been sold for $10,000.

PUTNEY, VT.—A letter from a friend, dated March 15, says:—"The Lord is greatly reviving his work here. There is a general seriousness throughout the community. Meetings are full and deeply solemn; about sixty attended the inquiry meetings; a good number have professed submission to Christ, and the work is daily increasing both in depth and extent. Pray for us." The pastor, Rev. Amos Foster, is temporarily assisted by Rev. George Clark.

LITERARY.

A volume of sermons of the late Rev. J. W. Adams, D.D., of Syracuse, is about to be published by subscription, to be edited by his brother-in-law, Rev. Joel Parker, D.D., of Philadelphia. The work is already in press.

Rev. Mr. Manwaring, of Philadelphia, is preparing a history of all the churches in that city.

"Analysis of Sacred Chronology," by Sylvester Bliss, author of the "Outline Maps," and "Analysis of Geography," published by John P. Jewett & Company, 17 Cornhill, Boston.

A collected edition of the writings of Douglas Jerrold is in course of publication in London, in weekly numbers at 1½d., and monthly parts at 7d.

W. M. Cornell, M.D., of Boston, has published a pamphlet of 22 pages, containing "Practical Observations on the Inhalation of various Vapors and Powders in diseases of the Air-tubes and Lungs." In addition to the process by the vapor bath, (not steam bath,) he has an apparatus for inhaling substances in the form of impalpable powder—particularly a powder first proposed in 1848, by Dr. T. K. Chambers, of London. Also, a shower syringe for applying the solution of Nitrate of Silver to the throat. Dr. C. claims no originality in the recipe, and makes no secret or patent-right of the apparatus.

The *International Magazine* for March, published by Stringer & Townsend, 222 Broadway, has added a new and valuable feature in a "Historical Review of the Month," after the fashion of the veteran of Magazines, *The Gentleman's*, "of the olden time. We are glad to see in it an illustrated sketch of the life and character of Andrew Marvel, the colleague of Milton, and the incorruptible patriot under Charles II. The public mind needs a fresh infusion of such examples. When Lord Danby tried to bribe him with gold to support the court, he replied,—"Your master does not understand me. Pray you, note my table; two days ago that meat was hot; it has remained cold since, and there is still enough for to-morrow. A man so easily satisfied is not likely to exchange an approving conscience for dross like that." We recommend the name of John Hampden to a like respect in the International. The *April* number, just laid on our table, contains a portrait and sketch of J. Fenimore Cooper.

"The New York Normal School Song Book," by L. A. Benjamin and I. B. Woodbury, has among other gems, a new Oratorio, founded on incidents of American history, from Columbus to Gen. Jackson. Cornish, Lamport & Co., publishers, 207 Pearl-street.

Rev. A. D. Williams, pastor of the Free Will Baptist church in Pawtucket, has published his sermon on the Fugitive Slave law. Firm and uncompromising in support of God's law.

The Inaugural Address delivered in this city, before the "Hahnemann Academy of Medicine," by S. R. Kirby, M.D., President, concludes the enumeration of the excellences of Homœopathy by the inference that "if Homœopathists are faithful to their professional duties, and prudent in their department towards one another, the result must be a complete triumph over erroneous doctrines and practice in medicine."

Gould, Kendall & Lincoln, of Boston, have just issued three valuable scientific works, which are for sale in this city by Carter & Brother.

1. "Principles of Zoology," touching the structure, development, distribution and natural arrangement of the Races of Animals, living and extinct, for the use of schools and academies. By Louis Agassiz and A. A. Gould. Revised edition.

2. "The Old Red Sandstone." By Hugh Miller. From the 4th London edition. This work preceded in time the "Foot-prints of the Creator," by the same author.

3. The Annual of Scientific discovery, or Year-Book of Facts in Science and Art. Containing the most important discoveries and improvements in all branches of knowledge and industry. Edited by David A. Wells, A.M., and George Bliss, Jr.

The circulation of the *American Messenger*, the monthly newspaper of the American Tract Society, is 180,000 in English, and about 15,000 in German.

It is stated that the Rev. Dr. Hawks, of this city, is preparing a history of North Carolina, his native State.

The Rabbi's College at Padua, Italy, proposes a prize of $400 for the best work on the political and religious history of the Jews from the first siege of Jerusalem to the time of the last collaborators of the Talmud.

The Press on which Benjamin Franklin worked when he was learning the printer's trade, is for sale at the office of the *Newport* (R. I.) *News*.

Pierce & Co., Boston, have in press a work entitled the "Genius and Mission of Methodism," by Rev. Wm. P. Strickland of the Ohio Conference.

Willison's Afflicted Man's Companion is among the late publications of the American Tract Society.

"The Moorland Cottage," by the author of "Mary Barton," published by Crosby & Nichols, Boston.

"A Letter to the Hon. Samuel A. Eliot, representative in Congress from the city of Boston, in reply to his apology for voting for the Fugitive Slave Bill," by "Hancock." Published by Crosby & Nichols, Boston, and sold here by Francis & Co.; a pamphlet of 57 pages, contains some pungent elucidations of the interior history of the formation of our Federal Constitution, detracting a good deal from the claims of that instrument to be regarded as the "higher law," above the law of God.

A new work on the Apocalypse, by Rev. Joel Mann, of Rhode Island, is about to be published by E. French, Clinton Hall. It is entitled "Exposition of the Revelation of the Apostle John."

The first volume is published of Rev. Samuel Wills's "Scripture Expositions for Family and Closet Devotion." Sold by Lewis Colby 122 Nassau-street, and S. Raynor, 76 Bowery.

The "Presbyterian Magazine" is published monthly by W. H. Mitchell, 265 Chestnut-street, Philadelphia, at $1 a year, pp. 56. The number for March contains a complete alphabetical list of the names and post office address of all the ministers belonging to the Old School General Assembly. It is a very useful document and creditable to the industry of Mr. Mitchell.

Prof. Hackett, of Newton Theological Seminary, will publish this spring, a Philological and Exegetical Commentary on the Acts of the Apostles.

Four times as many Bibles have been printed since 1804, when the British and Foreign Bible Society was formed, as ever had existed in all the previous centuries.

Horace Webster, L.L.D., President of the New York Free Academy, is a graduate of West Point, joined the army in 1818; after spending one year with his regiment, (of which Gen. Taylor was then major,) he was recalled to the Military Academy, where he then spent six years as Assistant Professor of Mathematics; was then for 23 years a Professor in the Episcopal College at Geneva, New York, and in 1848 was chosen to the station which he now fills and adorns.

Peterson's *National Magazine*, aided by Mrs. Ann H. Stephens, gives 12 extra pages in the March number.

Holden's *Dollar Magazine* has passed into the hands of Messrs. Duyckink, of the *Literary World*.

Sartain's, for March, has a fine mezzotint of Time clipping the wings of Love, by Sartain, from Le Brun. It is also rich in wood engravings, including a series on the scenes in the life of Christ.

The *North American Miscellany* is a weekly magazine of choice selections from the current literature of this country and Europe. A. Palmer & Co., publishers, 8 Barclay-street. Edited with industry, neatly printed, price 6¼ cents a number.

"The Young Ladies' Guide to French Composition, by Gustave Chouquet," is published by the Appletons, 200 Broadway, 12 mo., 207 pages.

Hall, Virtue & Co., London, have published "A Glimpse of Hayti and her Negro Chief." The *Nonconformist* expresses "extreme satisfaction with this beautiful, powerfully-told, and instructive version, of Hayti's deeply interesting story."

Bagster's "Bible of Every Land," part 2, contains the Polynesian and African languages. One more part will complete this valuable record of the progress of translation of the Word of God.

An English friend writes of Grote's History of Greece, that it is eminently deserving the commendations bestowed on it. The author is a profound thinker, and has a truly philosophic mind, and has been for many years employed on the work. He is a London banker, and was some time M. P. for London.

R. Van Dien, 86 Nassau-street, has published in one volume, 12mo., pp. 240, "The Roman Republic of 1849; with accounts of the Inquisition and the Siege of Rome; and biographical sketches, with original portraits. By Theodore Dwight, author of a Tour in Italy," &c. The portraits are of Garibaldi, Filopanti, Avezanna, Foresti, and Colonel Forbes. No American is probably so fully informed in the events and characters of that revolution as Mr. Dwight; and few can describe more graphically.

"Mount Hope, an Historical Romance," by G. H. Hollister. Harper & Brothers.

"The Pious Christian's Faith and Hope." By John Whitehead. Published by John S. Taylor, 148 Nassau-street.

"Green's Report, No. I, on Gambling and Gambling-houses in New York." Published by J. H. Green, 37 Chatham-street. 12mo., p. p. 96, stitched.

"The White Slave," "Susan Morris," and "Who is Happy." Three little books by the Massachusetts Sabbath-school Society.

A third edition has been published of Dr. Cheever's widely-known "Windings of the River of the Water of Life, in the Development, Discipline, and Proofs of Faith." John Wiley, Publisher, 304 Broadway, corner Duane-street.

COLLEGES.

WESTERN RESERVE, OHIO.—At the late commencement of the Medical School in Cleveland, connected with this College, 57 members of the graduating class received the degree of M.D. The trustees of the College have appointed a committee, of which President Pierce is Chairman, to prepare a place and take measures, in conjunction with a committee of citizens of Cleveland, of which Hon. S. J. Andrews is Chairman, for establishing a Law School at Cleveland, which will complete the circle of professional departments, unless they should add one for Civil Engineering, or rather, for the Practical Sciences. The *Ohio Observer* remarks of the institution, to be thus completed into a University:

"The Legal and Medical departments will be where they should be, in a place where Courts are held and extensive opportunities exist for witnessing medical practice—the chief city of the Western Reserve. The College proper and its Theological Department, where their more contemplative pursuits require, in a pleasant village easy of access, but retired from the distractions and the temptations of a bustling city. At the same time they are within an hour's ride of each other, and with their good and growing facilities of communication in every direction, these several Departments proceed upon a solid basis and with the most encouraging prospects."

WILLIAM AND MARY COLLEGE, VA.—The Board of Visitors of this venerable institution have issued a card, signed "John Tyler, Rector," stating that they have amended the laws of the institution so as to secure a rigid parental discipline, and an extended course of instruction, with a competent faculty, and one Professor to reside within the walls, to superintend the morals and manners of the students. A fund is to be appropriated for agricultural analysis, and another to aid deserving but indigent youths in their education. The *Richmond Examiner* calls upon the people now to support the College as the nursery of Southern [nullification] doctrines, as the best means of staying the present "headlong proclivity towards consolidation"—[Unionism]. It adds,—

"If, instead of supporting their own literary institutions, they persist in sending their children to Yankee Colleges, where Yankee notions are instilled, and Yankee habits and sympathies are contracted, let them not be surprised if they return to their homes Yankees in principles and feelings, and ready allies and confederates of the North in all her acts of usurpation and schemes of aggression on Southern rights.—We conscientiously believe that, in the circumstance that so large a portion of young men are sent to the North to be educated, is to be found the explanation of the fact that, however flagrant the usurpation—however gross the aggression, the North has always a Southern party to sustain her."

HAMPDEN SIDNEY, VA.—Rev. Joseph Wilson, of Washington Co., Pa., has been elected to the Chair of Chemistry and Natural Science. The *National Intelligencer* says:

"Although but a young man, Mr. Wilson is a ripe scholar, and will, we feel assured, prove quite an acquisition to the institution to which he has been called by the unanimous vote of the trustees thereof."

NEW YORK MEDICAL COLLEGE.—We are sorry to learn that the Professor of Surgery, Dr. Abraham L. Cox, has been obliged, by failure in health, to relinquish his course of lectures. Dr. Carnochan of this city, on the invitation of the faculty, has consented to complete the course.

HARVARD COLLEGE.—A large fire proof safe has recently been placed in Divinity Hall for preserving the records of the University from loss by fire or other cause.

FOREIGN.

Two American steamers arrived from Europe, the Franklin from Havre, on Saturday evening, and the Arctic (Collins' line) from Liverpool, on Sunday morning, both with news to the 8th.

No change had taken place in the markets, money being still easy, and cotton was quoted at previous prices, though dull. Indeed there was little or no activity in the business circles. On the 8th cotton gave way a little.

In England, the ministerial crisis seems not to be so much settled, as postponed. There has not been courage enough in any party to appeal to the people at the present moment by a dissolution of Parliament and the election of a new one. But the Queen, taking advice of Wellington, the Nestor of the Court of St. James, has on the whole thought best to put the premiership into commission for the present, by restoring Lord John Russell and his associates.

Lady Franklin will send out another Arctic expedition next season. The Prince Albert will proceed to Prince Regent's Inlet, where she will be laid up, and the party will then proceed in boats as far as can be reached by open water. They will cross the Isthmus of Boothia, and follow out their search as far to the westward as possible.

TURKEY.—A letter from Constantinople of the 17th ult. announces that the Emperor of Austria has granted a full amnesty to the Hungarian refugees, on condition that they shall declare that they will not make any attempt to reenter Hungary. Eight of them, however, including Kossuth and Count Bathyani, are excepted, and required to remain at Kutayeh.

Washington's birthday was celebrated by the Americans in Rome on the 22d ult., by a dinner and festival at the Palazzo Poli. Over one hundred ladies and gentlemen were at the table, which was decorated with flowers, and the room was also beautifully ornamented with appropriate devices.

BOOKS SENT BY MAIL TO THE COLONIES.—In pursuance of the policy which has already made the British Post-office a model institution for the world, the General Post-office has issued an order that, "on and after the 1st of March, printed books, magazines, reviews and pamphlets, whether British, Colonial or Foreign, may be transmitted by mail to the colonies, including Hong-Kong, at reduced rates of postage, as follows:

Not exceeding ½ lb. - - -	6d.
Over ½ lb. and not exceeding 1 lb.,	1s.
" 1 lb. " " 2 lbs.,	2s.
" 2 lbs. " " 3 lbs.,	3s., &c.

The cover to be open at both sides or ends, and the book to contain no writing but the address of the person to whom it is sent. The rates are about fifty per cent. higher than those established by our new postage act for inland postage on pamphlets. A pamphlet not exceeding 8 oz. going from Newark to New York, will pay 8 cents; from London to Hong-Kong it will pay 12 cents. This liberality of the British government will afford increased facilities for sending to our brethren in the missionary fields of the East. We do not abandon the hope of seeing our own Post-office yet brought to the adoption of the same liberal and liberalizing policy—the establishment of two cents letter postage being the A of that system.

TEMPERANCE AND INTEMPERANCE.—At the Ragged School meeting referred to, Lord Ashley spoke of the use of intoxicating drinks as a fruitful cause of poverty and distress. "Mr. Porter, in a short paper contributed about two months ago to the Journal of the Statistical Society, had stated that *the working people* of this country on the three articles of gin, beer and tobacco, expended no less than fifty-seven millions of pounds sterling"—$285,000,000; and this he had proved unanswerably. At one of the great ironworks in Yorkshire, where the hammer-men got from five to six guineas a week, the foreman told him he could not be able to find two among them who would be able to produce half-a-crown, although two men who had enjoyed the same chance, had left two years ago to set up business for themselves, one with another £600 and the other with about £1,000, showing what could be done by care and economy.

REPEAL OF THE CORN LAWS.—A debate took place in the House of Lords, Feb. 18, 1851, on the subject of "Agricultural distress."

The Earl of Hardwicke said that when the question of repeal of the corn laws was pending, they were told by leading statesmen "that Europe could not supply them with much more corn than they then received," and "that corn in large quantities would not be taken, except under peculiar circumstances, from the United States." Whereas now, he said, "one-fourth of the entire produce consumed was brought in from abroad, and the price is continually reduced." In 1848, the quantity of wheat flour imported was 3,970,849 quarters, at 58s. 6d.; in 1849, it was 4,822,000 quarters, at 44s. 3d.; and in 1850, it was 4,585,038 quarters, at 40s. per quarter. And "the Americans had felt themselves obliged to us for having given a stimulus to their agriculture beyond their highest conceptions," as is shown by "the vast quantities of their imports." The Americans can afford to supply wheat for less than it costs; they could afford to lose money by it; for whereas "their vessels used to sail to this country in ballast, the expense of which was charged," now, "instead of ballast they loaded with corn," which they were then selling at 2s. less per quarter than they bought it for in America."

Lord Wodehouse, in reply, maintained the general prosperity of the country; the numbers of poor receiving relief had fallen off 15 per cent.; even in the agricultural districts, though wages was reduced, the condition of the laborer was never more comfortable; there was great competition for farms; commerce and manufactures were flourishing, our work people employed, and we had a surplus revenue notwithstanding repeated reductions of taxation. If that was not prosperity, he would like to know what noble lords opposite called prosperity."

SIR JAMES GRAHAM.—In the debate on Mr. Disraeli's motion, Sir James Graham said that he "would not venture any predictions as to the price of wheat; but be the price what it may, the time has arrived when it must be left to find its own natural level. The days are past when any government or legislature could artificially enhance it. Sir, there is not a plowman who treads the heaviest clay in England, who does not feel practically his condition improved within the last three years; and he knows the reason why. There is not a shepherd in the most barren and distant hill of Scotland who does not now have daily a cheaper and larger mess of porridge than ever he had before; and he also knows the reason why. There is not a weaver in the humblest cottage in Lancashire who has not a fuller and a better meal; and he also knows the reason why. I entreat my honorable friends to be on their guard; they may convulse the country, they may endanger property, they may shake our institutions to their foundation; but there is no power in England which can permanently enhance, by force of law, the price of bread."

EFFECTS OF FREE TRADE.—The *Daily News* maintains that the reduction of the English sugar duties has been beneficial, not only in increasing the comforts of the people at home, but in giving a salutary influence in the right direction to the West Indies, by compelling the cultivators to put forth their own ingenuity and enterprise, and leading to a change of properties to competent hands, and therefore it would be disastrous to throw them back on the broken reed of protection. It also maintains that the effect has ultimately been highly favorable to the object of slave trade suppression. At first some little stimulus seemed to be given to that trade, but "that very stimulus has produced a perfect revolution of public opinion in Brazil, and both government and people are now uniting to put an end to the traffic," and it is a certain fact that the Slave-trade has of late greatly declined.

"In the *Diario do Rio* of the 11th December last, we read of the capture of a slave vessel (the Lembranca) by the Brazilian authorities at Canance, of the commitment of seven of the ruffians, who, after firing the ship, attempted to escape, and of the appointment of a merchant at Santos, who was supposed to be interested in the venture. The *Brazil*, another journal of that capital, on the very next day, Dec. 12, confirms the statement that the slave dealers were fast remitting their unholy fortunes to Portugal, and preparing themselves to follow. And in Rio de Janeiro a powerful society has been established, with the sanction and approbation of the government, to promote the abolition of the African slave trade."

THE GREAT EXHIBITION.—The Executive Committee who have charge of the whole arrangement of this magnificent display, seem to be indefatigable in their attentions to everything that is calculated to promote facility, order, security, and complete satisfaction, for visitors and exhibitors, making rules that seem to anticipate every case and to avoid every collision or disappointment as far as possible. The price of admission is graduated. Season tickets are three guineas for a gentleman, and two for a lady, not transferable. No others will be admitted the first day. The second day, single tickets will be £1; fourth day, 5s.; twenty-second day and after 1s., except Fridays, 2s. 6d., and Saturdays 5s. No change given at the door. A Police Court will be in or near the building. The *Expositor* has a plan for guiding strangers to the Crystal Palace, from all parts of London, by means of an outline map, in which are drawn the principal streets, with six concentric circles around the building as a center, at intervals of a mile apart, and 100 radii, numbering from left to right. Then to every lamp nearest the corners of the streets, attach a plate or arrow, pointing toward Hyde Park in the nearest direction, with a number indicating the radius division it is in, and its distance from the Exhibition. Any stranger, with the card map, would then determine his place and course, to or from the center. The cost is estimated at only £300.

GENERAL NEWS.

DEATH OF EMINENT MEN.—General Brooke, U. S. A., died at San Antonio, Texas, March 19. He joined the army in 1808; was brevoted Lt. Col. and Colonel for his gallant conduct at Fort Erie, in 1814; Brevet Brigadier General in 1824, for ten years' service as Colonel; and Brevet Major General in 1848, for his services in the war with Mexico.

Major Mordecai M. Noah died in this city, March 22, aged 67, a native of Philadelphia. He was appointed consul to Riga in 1811, and to Tunis in 1813, which he resigned in 1816; published a work on the Barbary States; became an editor in this city, distinguished as a penographist and wit; was sheriff of New York in 1822; and was surveyor of the port for several years from 1829.

Hon. Isaac Hill, of New Hampshire, died at Washington, March 22, aged 70. He was originally a printer at Amherst, N. H.; established the *Patriot* newspaper at Concord, in 18—, and made it one of the leading papers of the Democratic party; was nominated by Gen. Jackson to an office at Washington, but being rejected by the Senate, the Legislature of New Hampshire elected him a member of the body that had slighted him. In 1836 he was chosen Governor of New Hampshire; it 1840 he was appointed Assistant Treasurer at Boston. Of late he has been much engaged in the cause of agricultural improvement.

Col. John S. Skinner, of Baltimore, editor of *The Plow, the Loom, and the Anvil*, died March 21, by a fall through a trap door, which injured him fatally. He had been all his life a devoted advocate of agriculture, and his labors had not been without effect, even on the agriculture of Maryland.

FROM CALIFORNIA.—The steamer Crescent City arrived on Friday evening, from Chagres, with 129 passengers, and over half a million in gold. She brings California news to Feb. 16th. Business has rather improved at San Francisco. The Indian difficulties in the interior have increased. The people are much agitated in regard to land titles. The legislature propose to pass an act making the certificates of the alcaldes evidence of possession of land. No election had been made of U. S. Senator; Fremont's prospects being more favorable. Steamboats carry passengers between Sacramento and San Francisco for a dollar. General health prevails. The gold bluff excitement has chiefly died away. The arable land of the State is estimated by Dr. Robinson at eight millions of acres. There are multitudes of people without employment or means of subsistence. The papers speak of a growing respect for the Sabbath, and increased at *ten* places of public worship in San Francisco. The *Alta California* reports with pleasure the increasing number of ladies arriving from the old States, the wives of merchants and mechanics:

"It looks civilized and Christian-like to see ladies daily passing along our streets, amusing themselves in that never-tiring occupation of shopping. The happy influence of woman in a new country is a great one, and we hope soon to see society established in San Francisco with all the pleasant relations that are enjoyed in our Atlantic cities."

VALUATION OF MASSACHUSETTS.—The entire property of the commonwealth, in 1830, was $208,360,407, and the population 610,014. In 1840, the valuation was $299,878,330. In 1850, the entire valuation was $597,986,995.

It is proper, however, to remark that the average standard of real estate was very low in 1840, as appraised by the committee, and to make just comparisons in the matter of *actual increase of value*, some 25 or 30 per cent. should be added to the amount stated for that period. The value of cotton spindles, on the other hand, is much less now than in 1840, but for good reasons. They are worth less now than at that time.

The whole number of dwelling houses in Massachusetts, in 1840, was 96,550; in 1850, 134,088.

The average value of dwelling houses in Boston, in 1840, was assessed at $4,000; in 1850, $5,000. The average value of dwelling houses in the State, except Boston, in 1850, was $788. In the whole State, $1,211 36.

The number of distil houses, in 1840, was returned as 78; in 1850, 43. In Boston, in 1840, there were 17 returned; in 1850, only 12.

RHODE ISLAND MANUFACTURING VILLAGES.—Few people have an idea of the amount of activity and effective labor tha concentrated along some of the streams of this little State. A correspondent of the *Puritan Recorder* describes a short tour he made lately, starting from Apponaug, a village lying twelve miles south of Providence, near the Stonington railroad:

"For several days I moved about in every direction; and in every direction, in an area of six miles long by three in width, I found villages and factories, factories and villages, and scarcely anything else. These factories and villages were situated upon two branches of the Pawtuxet, called respectively the north-west and south-east streams. Upon the north-west stream I found the Lippet, Phœnix, Harris, Fiskville, Arkwright and Hope villages. Upon the south-east stream the Natic, Greenville, Centerville, Crompton, Antony, and Washington villages. It is supposed that these villages contain from fifteen to twenty thousand inhabitants. I was greatly struck with the novel aspect of these villages (novel to me at least), scattered up and down upon the hills, in the valleys, and along the streams. It looked to me as though a city had been caught up into the air, and its various buildings flung about at random. Still there was much of pretty arrangement."

THE JOURNEY TO OREGON.—Rev. E. E. Parrish, of Syracuse, Marion county, writes to the *Western Recorder*, of Ohio, giving sundry hints about the journey, which are worthy of being known to those who may be about to emigrate to that fine country. He advises to start in April instead of June, to take good ox teams, well grown and well broken, to drive large milch cows which may be yoked in place of oxen that give out, to carry plenty of provisions, one hundred pounds of flour and fifty pounds of bacon to each person, to press on steadily and constantly, not stopping to hunt or rest, to keep the north side of the Great Platte river, to drink river water instead of wells, which are unwholesome, &c. Mr. P. who is 60 years old, says they begin in February to put seeds into the ground. He gives some examples of the growth of vegetables under his observation:—

"First, onions grow to weigh eighteen ounces each. We have a beet now growing in our garden, measuring by fair measurement, thirty-six and a half inches around it. It is now growing at the rate of two inches in diameter per month. This has been the growth for two or three months past—it is frequently subject to measurement by travelers. One thing more and we will close. My neighbor says his entire crop of potatoes average one bushel to four hills; he usually plants from ten to sixteen acres per year."

RAILROAD TIME.—All the railroads in Massachusetts regulate their time by the astronomical clock of the Cambridge University, which is adjusted with the utmost care by all the means that science can apply. President Sparks, in his annual report to the overseers of the College, justly remarks that—

"The vast benefit thus conferred on the public will be at once recognized, when it is considered how much human life often depends on the accuracy and uniformity of time, with which all the movements on the railroads are directed."

WISCONSIN.—The population by the census of 1850 is 305,121. The increase for the last two years is about 40,000 annually. The largest county is Milwaukie, 31,117 inhabitants; and thirteen other counties range between ten and twenty thousand. The following table shows the growth of Wisconsin in ten years:

Year.	Population.
1840.	30,945
1842.	44,478
1846 (June.)	155,277
1847 (Dec.)	210,546
1850 (June.)	305,121

NORTH CAROLINA.—On the 5th Feb., a personal rencounter took place between Messrs. Caldwell and Hayes, on the floor of the House of Commons. It arose out of the debate, and the combatants were separated before they had inflicted serious injury. The Legislature has refused to receive the resolutions of the Legislature of Vermont, on account of an act passed by the latter to secure the liberty of its citizens.

Rev. Adam Crooks writes to the *True Wesleyan* of the prosperity of the Wesleyan missions. Two meeting-houses have lately been erected, and protracted meetings are to be held. A meeting of citizens in Montgomery Co. had sent a committee to induce Mr. C. to leave the State, but he had peremptorily declined, on the ground that he was sent to preach the Gospel, and numerous congregations of people wished for his ministry—the ground taken by the American Board in regard to China:

"I am bold to declare that no true American or genuine Christian will either make or submit to such demands. The pen which recorded the surrender would be quite as dark as the page which chronicled the requirement. What would such procedure be but a reëstablishment of inquisitorial councils? the rekindling the consuming fires of religious intolerance? the annihilation of the Protestant reformation and all its glorious blessings, and the resurrection of all the bloody cruelties of the Papal persecution? Would you have the ignominious tragedy of the reign of Henry the Eighth, Queen Mary and James the Second—the reign of terror—re-acted on American soil?"

The final decision of the Supreme Court in the case of McBride, who was convicted of the *crime* of circulating a little tract on the "Ten Commandments," has not yet transpired. We were not aware until lately that the Baptist influence was so predominant in North Carolina; showing to what denomination we are chiefly to look for the elevation and enlightenment or the ignorance and depravation of the people. It is a fine opportunity for them to show the power of their modes and principles in meeting the wants of society and the exigencies of advancing civilization, in regard to common schools, temperance, Sabbath keeping, &c. A correspondent of the *Southern Baptist*, who lately visited Raleigh during the sitting of the Legislature, thus writes:

"A member of the Senate told me he was of the impression that more than half the members of the Legislature were Baptists; the calculation may be rather too large, but my own observation convinced me that the preponderating religious influence in the Legislature was of a Baptist character. In every assembly in North Carolina where the popular will is truly reflected, the predominating religious influence must be Baptist. This remark is not made in a boastful spirit, but that Baptists of North Carolina may know the responsibility resting upon us. It pained me to learn that the daily sessions of the Legislature were opened without prayer. An excellent brother (member of the House of Commons from Sampson county) held in his hands a resolution to the effect that daily sessions of the Legislature be opened with prayer; whether it was submitted, or if submitted, what action has been taken upon it I have not learned."

The Legislature has rejected the proposal for a convention to revise the Constitution, but has passed an act abolishing the property qualification heretofore required in the voters for the choice of senators. They also provided for an agricultural and geological survey of the State.

SOUTH CAROLINA.—Population in 1850,—free 283,737; slaves, 384,720; total, 668,457. In 1840,—free, 266,505; slaves, 327,931; total, 594,439. The population has increased over 40,000, of which increase, 4,232 is in Charleston. The increase of slaves is 56,786, or 17 per cent.; of the free it is 17,232, or 6 per cent. Growing in weakness. The slaves exceed the free by upwards of a hundred thousand souls—very nearly in the proportion of three to two.

MISSOURI.—This State has 70,000 square miles of fertile territory, about 700,000 inhabitants, a most fertile soil, a position in the geographical centre of the United States, numerous navigable rivers, a territory well fitted for the construction of railroads, and mountains of iron to make them. Its taxable property is set at $

Editors' Cable.

THE ROMAN REPUBLIC; with accounts of the Inquisition, and the Siege of Rome, and Biographical Sketches, with Original Portraits. By Theodore Dwight, New York: R. Van Dien, 86 Nassau-st. 1851.

The Roman Republic existed not merely in idea but in *fact*, and it will live as a fact in history. It still lives in thousands of Italian hearts, and it will live again as a visible and permanent fact in the city of the Cæsars and the patrimony of St. Peter. It is time that the public mind in this country was disabused of the erroneous impressions of the Italian struggle and its chief actors which have been conveyed through presses subsidized to the Roman Catholic interest, or seeking to subsidize that interest for their own political purposes. Perhaps no American is as competent as Mr. Dwight to give correct information respecting the Italian revolution. Having made the tour of Italy with much minuteness, he is familiar with the topography, the customs, and the institutions of the country. A master of the Italian language, he has maintained by correspondence and through the press, an intimate knowledge of the sentiments and movements of Italian patriots. He is also on terms of personal intimacy with the noble band of Italian exiles in this country. Discriminating in his use of facts, and thoroughly imbued with the spirit of liberty and of evangelical religion, he has produced a volume which must awaken in American Christians a lively interest in the anti-papal party in Italy. The Italian revolution was prompted in a great measure by religious considerations; and in proportion as sound religious views and principles shall be disseminated among the people will the love of liberty prevail. Says Mr. Dwight:

"The Romans have conducted in a manner contrary to all that was expected. Of this there are the most numerous and palpable evidences. What are the causes? Here is a question as yet not published in a distinct manner, yet not difficult of discovery to any one who has access to the history of events in Italy for the last few years, and who begins with correct views on some points of earlier history not generally understood. For there have always been in Italy many enemies to the papacy; and their numbers have been greatly increased in later years, until they now form the majority, and in the Roman States a very great majority.

"Every system of oppression must have enemies, and popery is one of the most severe and intolerable that ever weighed down a people. The number of its opposers is better known to its executioners than to the world, from which they have been so effectually, and so cruelly severed, by hundreds and thousands, in the course of many centuries, by prison, poison, torture, fire, burying alive, starvation, and other ingenious forms of cruelty and murder. Many lips also have doubtless been kept silent, by the fears excited by such examples, threats made in secret and the terrors inspired by superstition.

"In late years many Italians have learned their rights, by visiting Protestant countries, by reading Protestant books, and especially by studying the Word of God. Wherever one of them is found, who proves to be a friend of popery, he has no claims on our sympathy and confidence: but when we become assured, that his opposition is founded on correct views of Christianity, our confidence in him should be increased. And this is the fact with the great mass of those who have combined against popery in our day; and the grand secret which Americans have yet to learn, to account for the extraordinary spectacle presented by Italy, is this, that the Italians have suddenly, and without the suspicion of the world, become devoted Protestants. Many have imagined that their recent revolutions were but the ebullitions of an ignorant, restless and unprincipled mass of men, ignorant of religion, infidels at heart, and mad for change, but at bottom miserably superstitious and fanatical, and ready at any moment to turn and support again the system of stupid ignorance and iron-hearted cruelty against which for a day they had rebelled. The French have given the world too much reason to form such an opinion; and the Germans have added their dark testimony to the same side. But, however natural it may seem, to come to such conclusion from analogy, direct testimony can be afforded, strong and clear enough, to establish a different ground for the Italians."

The volume is embellished with several portraits of distinguished Italians. That of Garibaldi bespeaks not the fierce brigand which some have pictured him, but the man of intelligence and grace, whose noble soul is devoted to his country's good.

THE PICTORIAL FIELD-BOOK OF THE REVOLUTION, or Illustrations, by Pen and Pencil, of the History, Biography, Scenery, Relics, and Traditions, of the War for Independence. By Benson J. Lossing. With several Hundred Engravings on Wood by Lossing and Barritt, chiefly from Original Sketches by the Author. In Two Volumes. New York: Harper and Brothers. 1851.

This work was admirably conceived, and it is admirably executed. The design of the author, himself an artist, was to preserve to the eye some speaking memorials of the Revolution—its battle-scenes, its forts and encampments, portraits of distinguished men, the head-quarters of generals, the dress and accouterments of the Continental army, and whatever else pertains to a complete chorography of that eventful struggle. The drawings, which are very numerous, were mostly made by the author at their several localities, and the engravings are uncommonly soft, clear, and beautiful. But the work is not one of mere pictorial embellishments. The first volume contains nearly six hundred pages of letter-press, historical and descriptive, written in the lively style of personal narrative, but embodying the facts and traditions transmitted from a past generation. The whole style of the work is captivating, and it will be widely and deservedly popular.

FOREIGN REMINISCENCES. BY HENRY RICHARD LORD HOLLAND. Edited by his Son, Henry Edward Lord Holland. New York: Harper and Brothers. 1851.

This is a very readable volume, written in an easy, slip-shod style, abounding in lively anecdote, personal reminiscence, and court scandal. The distinguished position of the late Lord Holland, his fondness for literary society and pursuits, his ardent and generous love of liberty, and his genial temperament, attached to him a circle of admirers to whom this volume will no doubt be acceptable as a keepsake. Yet even his old friends and associates of the Edinburgh Review do not accord to it any literary merit, nor any great historical or political value. Indeed it has none of these. It is a book of tattle, in which it is evident that the author gave ready credence to every story about the distinguished personages of whom he writes, and recorded events without sifting their causes. There is in it no broad and philosophical view of men or of the times. Still as a daguerreotype of passing impressions in high political life, the book has interest for the general reader.

LONDON LABOR AND THE LONDON POOR, By Henry Mayhew. With Daguerreotype Engravings taken by Beard. New York: Harper and Brothers. Nos. 1 & 2.

The articles of Mr. Mayhew in the London *Morning Chronicle* on the condition of the poor have attracted much attention and elicited a wide-spread sympathy. Their republication in this country will tend to enlighten the public mind as to the state of the poor in great cities, for much that is true of London is true also of New York. The work is printed in a style that will commend it to the notice of the rich.

MARY BELL. This is the third in the series of 'Franconia Stories,' from the pen of Mr. Jacob Abbott, now in course of publication by the Harpers. Never did the author of Waverly create such an excitement for a forthcoming volume as Mr. Abbott has produced among his boy readers by this unfinished series. Neither the ready pen of the author nor the extraordinary facilities of the publishers can meet the demand of this juvenile market. We hereby certify that we are tessed almost to death with the question, When will the *next* book be published?—and that Mary Bell was read through and through within twenty-four hours after it was carried home. We asked a bright-eyed lad at the house of a friend whether he had read 'Malleville' and 'Wallace?'—Yes, that I have; that's just the right kind of books for boys.' But we fancy the *boys* will not be allowed to monopolize 'Mary Bell.' But where is 'Mary Erskine?' Has the order been changed, or has that escaped us? The Messrs. Harper will please put the remainder of the series on their fastest press.

THE WORKS OF HORACE: with English notes. For the use of Schools and Colleges. By J. L. Lincoln, Professor of the Latin Language and Literature, in Brown University. New York: D. Appleton & Co., 200 Broadway.

This beautiful edition of the immortal Roman lyrist has a fit place in the classical library of the Messrs. Appleton. The text is handsomely printed, and the annotations indicate good scholarship and judgment.

THE INFANT'S PROGRESS from the Valley of Destruction to Everlasting Glory.

A very pretty illustrated edition of this beautiful allegory from the pen of Mrs. Sherwood, has just been published by *Robert Carter and Brothers*, 285 Broadway. The interest of children in the Panorama of Pilgrim's Progress, now exhibiting in this city, will create quite a demand for a book which brings within their comprehension the great poem of Bunyan.

THE CLAIMS OF MEDICAL MEN: A Discourse occasioned by the Death, and Embracing a Sketch of the Life, of Dr. Joseph Torrey; Delivered in Beverly, Dec. 15, 1850. By George T. Dole, Pastor of Washington-street Church. Salem: Ives and Pease, 1851.

This is a beautiful and merited tribute to the memory of a venerable and beloved physician, a sincere Christian, an active promoter of temperance, a philanthropist, and a public benefactor. The sketch is preceded by some very just and timely remarks upon the claims of medical men on the esteem and gratitude of the community. The following paragraph are worthy the attention of both physicians and patients.

"Thus I have endeavored to make it apparent, that every competent and faithful physician has a strong claim on our gratitude, in consideration of the value of the services which he renders, and the self-denials, and risks, and trials of feeling, at which he does it. Nor are these considerations to be set aside on account of the fact that it is by this that the physician gets his living. Should not the benefactor of society *have* a living? Or shall we withhold our tribute of gratitude from all those who are unwilling to starve in our service? If a physician so conducts as to show that he is thoroughly mercenary, if he is exorbitant in his charges, if he grinds the faces of the poor, and never goes a step in professional duty beyond what self-interest requires, feel, if you please, that money will discharge all the debt due to *him*. And let the *individual*, and not the profession bear the odium. But withhold not gratitude and admiration from his brethren of nobler spirit, though perchance they *should* get a good living, and something more, out of human suffering.

"What I have thus far said of the physician's claims is true of all those who are possessed of ordinary skill, and the ordinary virtues of the profession. But when it happens that there are added to these, all the proper qualities of a Man, and the graces of a Christian, it is plain that those whom he is called to serve professionally will come under increased obligation to him.

"If he has the high *Integrity*, which will neither allow him to put on airs to deceive the simple, nor pretend to a perfect understanding of a case when he is really baffled—nor foster the illusion of imaginary diseases, nor purposely prolong real ones, nor delude the patient with false hopes of recovery.—

"If he has the *Magnanimity*, that will acknowledge the merits of rivals, and the *Ingenuousness* and *Love of Truth* that will openly approve, and adopt a good idea, even from a quack.—

"If he has the *Honor*, that will forbid his abusing his familiar access to families, and the *Sense of Responsibility* that will not allow him to spare any reasonable exertion for his patient's benefit.—

"If he has the *Benevolence*, that will administer to the poor, who cannot pay him, as faithfully as to the rich.—

"If, finally, he has the *Piety*, which makes all his intercourse with the sick promotive of *moral* health and purity—that will prompt him to rebuke the blasphemer, and sound a needful alarm to the stupid—and again, while he hopes and consolation to the fearful saint, and pray for, and if need be *with*, the anxious and the dying,—thus administering at once to the body and the soul.—

"A physician, I say, who to ordinary medical skill, adds these qualities, so obligatory on all, so preeminently desirable in *this* vocation,—will have claims on the gratitude and love of those in whose families he visits, which are rarely surpassed outside the circle of nearest kindred, or special friendship. And perverse and ungrateful is the world is, it will be strange if he does not share some good measure of it. He may not at once be popular, for popularity is often the purchase of pompous pretence, and "glozing words." Men are not always swift to recognize their greatest benefactors. Yet the benefits which the physician confers are of a nature to be generally appreciated. And in time the man of genuine merit and true heart will stand approved. The discriminating will early see his worth, and the multitude will at length come to see it too. The physician, therefore, such as I have described, will be welcomed confidingly and cordially, at the homes of his patients. They will think and speak of him with respect and affection. The blessing of many that were ready to perish will come upon him. The dying, whom he has enleavored in vain to save, seeing his fidelity, will invoke Heaven's benison upon him, and when he himself dies, his name will be held in lasting and grateful remembrance."

PRACTICAL.

For the Independent.

HOW TO BECOME A CHRISTIAN.

Timothy H. Hornblower was the son of a pious lawyer, and early instructed in the principles and duties of our holy religion. Besides parental instruction, he enjoyed the privileges of the Sabbath-school and the Bible class. He possessed a somewhat inquisitive mind, which led him to seek to understand whatever lessons were given him to learn. From childhood he believed that a "new heart," or regeneration, was essential to his everlasting well-being. But life seemed so long that he thought he might safely pass through childhood and youth without troubling himself about religious matters. The sudden death of his mother, while he was yet young, made a serious impression on his mind. This impression, however, was like the morning cloud and early dew—it soon wore off and left him the same giddy, thoughtless child as before. When he became a youth, he was sent to an academy to prepare for college. Here his mind was so much occupied with his studies while in school, and with youthful sports when out of school, that he seldom thought seriously, whether he had a soul to save or not. And this was for substance his religious or rather his irreligious history, till he entered his senior year in college. Near the close of the vacation after commencement, while he was spending his time under the parental roof, a series of religious meetings was commenced in the church to which his father belonged. His father was exceedingly anxious that this son might become a subject of divine grace before he should return to college. Timothy was very solicitous to be back, to commence the term with his class. His father could not consent to his leaving home while he was unconverted, and while there were special opportunities for becoming a Christian. Here was a conflict of wills. The son's will was *for* leaving home immediately for college. The father's will was for having him remain home till he should repent and believe in the Lord Jesus Christ. What was a father's duty under these circumstances? Should he give up to his son, for fear of prejudicing him against religion by detaining him, in opposition to his wishes? And if the son remains under these circumstances, will he be likely to derive benefit from the protracted meeting? The father saw fit to interpose his authority and insist on his son's attending these religious exercises. Timothy consented to do so, because he did not dare to do otherwise, as he was situated. But though he attended the meetings, it was with no desire, or intention, of being benefited by them. It was solely to obey his father. His spirit was soured, and his mind was not in a fit mood to be profited by what he heard and saw. He tried to think that his father was arbitrary and unreasonable in keeping him from joining his class, and thus subjecting him to the liability of losing his present standing as a scholar, and his anticipated appointment at the coming commencement. Day after day passed, until the series of meetings was about to close, and Timothy had manifested no concern for his eternal welfare. This was too much for the yearning heart of his pious father. He had expended a considerable sum for his son's education, and the prospect now was, that his education would only increase his power of doing evil. Under these considerations he called Timothy into his office, and having locked the door, told him his whole heart. These were his sentiments, "I know, my son, that you want to be back to college; but I care more about your salvation than for all the education in the world. I have been making sacrifices to give you a good education, but I see that education without religion will not promote the cause of God, or the eternal welfare of mankind. It will only increase your power to scatter abroad from Christ. With my present feelings and views, I can never consent to give another farthing for your education unless you repent and give your heart to God. You think that I have been unreasonable in detaining you from college to attend this meeting. But, if I know my own heart, I have done it for your good and for the good of Zion. And, from the same motives, I have come to the fixed determination to afford you no more means for prosecuting your education, till I see you give evidence of a change of heart."

After this conversation, the father prayed with Timothy, in a most affectionate and earnest manner, that the Lord would show him the awful wickedness of his heart, and lead him to come to Christ for pardon and salvation. When they rose from their knees, Timothy was in tears. The ingratitude and vileness of his heart were brought before his mind, in a new light. He now saw and felt that he was a sinner, guilty and hell-deserving; and, at the next favorable opportunity, he rose in meeting, and requested Christians to pray for him. Though the Holy Spirit had shown him the plague of his heart, it had not conquered him yet. He thought he would now be glad to have pardon, but it was not so much pardon as peace of conscience and deliverance from the wrath to come, that he desired. His motives were all selfish, flowing as they did from a totally selfish heart. That night he slept but little. His cries for mercy were intense and persevering. The next day he seemed as tractable as an ox well-broken to the yoke. He had got rid of that shyness and reserve which he had manifested during the progress of the protracted meeting. He now opened his mind without hesitancy to his father and other Christian friends who sought conversation with him. He seemed not far from the kingdom of heaven, and yet the load of sin seemed to press with mountain weight upon his conscience. Towards evening he retired with his father to the back-room of his office, where the father *stirred up himself to take hold of God*, in behalf of his smitten son. After a season of unyielding importunity, Timothy was left alone. There he laid down the weapons of his rebellion, and made an entire surrender of himself to God to be disposed of as He should see fit. Christ now appeared just the Savior whom he needed—the chief among ten thousands, and altogether lovely. At the evening meeting he made a few remarks in a modest way, stating that he trusted he had found the Savior, and asking Christians to pray for him that he might not be deceived.

He was now allowed to return to college, where he exerted a Christian influence, and gave satisfactory evidence that he had become a new creature. He graduated with honor; and on returning home united with the church and maintained a Christian walk. In about a year from his graduation he was called, after a brief illness, to leave the church on earth, and join, as is believed, the church above.

E. D. K.

For the Independent.

THE MISSIONARY SPIRIT IN A CHILD.

MESSRS. EDITORS:—At the Missionary meeting held last Sabbath evening in the Plymouth Church, Brooklyn, for the purpose of bidding farewell to Rev. Rollin Porter and wife, missionaries destined to the Gaboon Mission, an incident occurred which may not be unworthy a place in your columns.

Rev. H. W. Beecher, who made the Pastoral Address to the missionaries elect, at the close of his glowing and heart-stirring remarks, stated that he held in his hand a Bible which he had been requested to present, through the missionaries, to some heathen child, and concerning which he narrated substantially the following facts.

A few weeks since a little girl connected with the Infant department of the Plymouth Church Sabbath-school, after listening to her mother, who had been reading from a library book a story about a child whose parents had given her twenty-five cents for going without butter for one month, that she might devote the money to missionary purposes, immediately, *and strictly of her own accord*, proposed that *she* would go without butter for one month, if *she too* could have twenty-five cents to give to the missionaries. Her mother assented, though thinking at the same time that it would prove only a momentary impulse, and fearing that the child, who happened to be rather unusually fond of butter and fat meats, had not counted the costs of the trial she was to undergo. Contrary, however, to the expectations of all the family, she resolutely persevered, and on one or two occasions when her mother had inadvertently handed her some buttered bread, she returned it, saying,—"*You know I don't eat butter this month, 'cause I want to give a Bible to the missionaries.*" Animated by this thought she cheerfully bore the privation, which was a privation indeed, and at the end of the month she received the twenty-five cents, with which she purchased at the Bible rooms this copy of the word of God. Upon the blank leaf is written the following sentence.—"*Little* LAURA, *a member of the Infant department of the Plymouth Church Sabbath-school, presents this* LOAN *of the* 'BREAD OF LIFE' (*the means to purchase which were procured by her first voluntary effort at self-denial*), *to some little African child connected with the Gaboon Mission. Broodlyn, March* 15th, 1851." "Take it," said Mr. B. "as an earnest that you carry with you the sympathies of the Plymouth Church, for it is sent fraught with the associations of this place, and of this hour! Carry it with you to your field of labor, and may it be the means of guiding to the Savior many a daughter of Africa, who, though her skin be of dusky hue, will have a soul bright as an angel's, when at length she stands washed from her stains, resplendent in the image of Christ. Happy are you in being thus elected to the high honor of laboring in a foreign field for the salvation of souls,—*to be made yet happier* if perchance it shall be given you in your old age to greet the giver of this Bible, coming in the vigor of youth to relieve you of your toils, that with you she may at last share your reward."

Children, will not some of you who may read this incident, imitate the example of little L., and devise some means by which *you too* may send a Bible to the heathen? Remember the words of our blessed Savior, how he said,—"It is more blessed *to give* than to receive."

M.

Idolatry Rebuked by a Child.

The following incident connected with the Mopoon station, will doubtless be interesting to you. On the 3d instant, Moung San Lone came to the house with some of his scholars. A number of his former pupils have been taken away from the school by their parents, because of the Christian sentiments which they were imbibing, some of them not hesitating to speak at home to their parents of the folly of idolatry, and commending the God of the Christians. One of the boys who came with San Lone to-day, about eight years of age, having on one occasion made bold to avow similar sentiments before his father, was asked by him, "Where is your God?" meaning the God of the Christians, in whose favor he had spoken. The boy replied by asking, "Where is my father's God?" "There," said the father, smiling at the little fellow's pertness, and pointing to a pagoda and images that were in sight. The boy answered, "Our God we cannot see, but he sees us. My father can see his god, but his god cannot *see him*." Such a home thrust was rather too much for the father. He took his boy and chastised him. Still the boy continues to attend school, and we hope and pray that the seed of divine truth, thus early taking root, may yet bring forth fruit to the glory of God. This incident may be taken as a fair illustration of the effect which our day schools are silently producing in the families to which the children who attend them belong.—*Baptist. Mag.*

From the Episcopal Recorder.

Lines,

ON SEEING A CENT IN A LARGE HEAP OF SILVER IN THE COMMUNION PLATE.

"Mean, trivial gift, 'mid shining hoards,
Too well it shows
How little can its giver give *Him* back, to whom
His all he owes!"

Peace, peace, blind mortal, puffed with pride;
This little thing,
The gift of poor but vital faith, shall to the Church
Rich blessings bring.

While thousands, vainly poured, no fruit produce,
Unblessed of God,
This shall the steps of many lead the way
The Savior trod.

The single word *this* purchased found its way
In a propitious hour
To thirsty hearts, to dying souls, for o'er it blazed
The Spirit's power.

MISCELLANEOUS.

Slavery at Mocha.

A correspondent of the *Salem Register* is describing with much particularity the state of things around the Red Sea and in the kingdom of Muscat. We have occasionally marked passages which we wished to extract, but never found room for them in our columns. The following shows a contrast not to our advantage as a Christian nation.

"Slavery is but nominal at Mocha, although many of the population are owned by the wealthy through purchase. Cargoes of slaves are often brought to this port from Abyssinia. The men and boys are well treated, often taught to read and write, and seldom worked severely, the drudgery of labor being performed by hired coolies.—Without showing any sense of degradation at their condition, the slaves frequently dress as expensively as their masters, and good behavior often obtains for them offices of trust, while in willing bondage, or manumission. There are several instances at Mocha at the present time, of wealthy merchants and owners of many slaves, who formerly lived in servitude. An acquaintance of mine once expressed to an Arab merchant great surprise at seeing slaves so well treated. 'Suppose,' was the characteristic reply, 'a man has a son whom he cannot trust, and a faithful slave who will make for him a good business —why should he not make the slave the same as a son?' The off-spring of male slaves are held in bondage, but if a master permits a slave to marry an Arab woman, he becomes free."

Perpetuity of the Union.

An able article on the United States, by a writer in the Edinburg Review, contains the following truthful paragraph. For an English writer it is exceedingly liberal, and evinces a thorough knowledge of our institutions.

"But we are hopeful of American civilization and of American democracy, which two must stand or fall together; and we would not willingly believe the slave schism so fundamental as to sever all the natural and habitual ties which bind the Southern States to the common interests and glory of the Union. It is not only material interests against moral, which can never prevail in the long run, but the material interests of the present against the material interests of the future. A republican league upon the basis of slavery; or a war of independence for such a cause, could not prosper in the modern world. The North would hold its own, and the South would fall a prey in civil discord and servile war. This, we think, must be so clear to reflecting men on both sides, that in the last extremity it will save the Union. On the one hand are the great natural ties of blood and language—similar political institutions—the same traditions of the past—the same high anticipations of the future—one Washington—one Thanksgiving day —one star banner—one Mississippi! On the other hand, only the black man, and the unblest dominion over him."

CONJUGATION OF THE COMPOUND VERB, TO BE BEING. *Dialogue between a young lady from the country who writes for the magazines, and an old gentleman who thinks he can speak English.*

Old Gent. Are there any houses building in your village?

Young Lady. No sir. There is a new house *being built* for Mr. Smith, but it is the carpenters who are building.

O. G. True; I sit corrected. To be building is certainly a different thing from to be being built; and how long has Mr. Smith's house been being built?

Y. L. (Looks puzzled a moment, and then answers rather abruptly), Nearly a year.

O. G. How much longer do you think it will be being built?

Y. L. (Explosively), I don't know.

O. G. I should think Mr. Smith would be annoyed by its being so long being built; for the house he now occupies being sold, he must leave it; and the new one being only being built, instead of being built, as he expected, he cannot—

(Young lady leaves the room very suddenly).—*Evening Transcript.*

Cradle Song.

Sweet and low, sweet and low,
Wind of the western sea,
Low, low, breathe and blow,
Wind of the western sea!
Over the rolling waters go,
Come from the dripping moon, and blow,
Blow him again to me;
While my little one, while my pretty one sleeps.

Sleep and rest, sleep and rest,
Father will come to thee soon;
Rest, rest, on mother's breast,
Father will come to thee soon;
Father will come to his babe in the nest,
Silver sails all out of the west
Under the silver moon;
Sleep, my little one, sleep my pretty one, sleep.

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